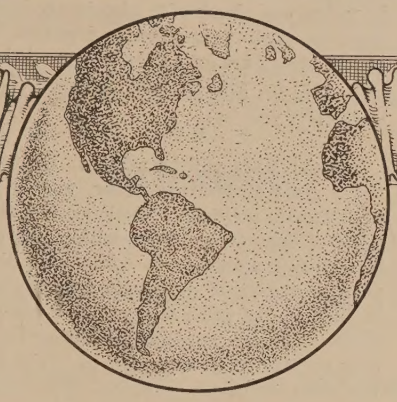
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago



November 26, 1921

Suppliant

Grant me, dear Lord, the alchemy of toil,
  Clean days of labor, dreamless nights of rest,
And that which shall my weariness assoil,
  The sanctuary of one beloved breast:

Laughter of children, hope and thankful tears,
  Knowledge to yield, with valor to defend,
A faith immutable, and stedfast years,
  That move unvexed to their mysterious end.

Alan Sullivan.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor in Chief

Frederick A. Bisbee, D. D.

Office Staff

F. I. Adams
C. R. Bullard
L. W. MacDonald

Contributing Staff

Herbert S. Bigelow, Eleanor Bisbee, Kenyon L. Butterfield, A. Gertrude Earle, Daniel Evans, Roger S. Galer, Frank Oliver Hall, Jesse H. Holmes, Edwin Markham, Fred A. Moore, Harold H. Niles, John E. Price, Willard C. Selleck, Edwin C. Sweetser, Joseph M. Tilden, Lyman Ward, L. O. Williams, Stephen S. Wise.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 359 Boylston St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reput able houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflic t with our own. —*From an Editorial in the Leader.*

Advertising Rates: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, Manager
359 BOYLSTON STREET, BOSTON
DORCHESTER AVE. & 60TH ST., CHICAGO

Μιγμα

If the generation under twenty-five could decide the matter, there wouldn't be any feeble handling of the disarmament question at the Washington Conference! It makes one shout with glee to see how eager the choice young men and women in college to-day are for a genuine and wholesale cut in armies and navies. (*The Congregationalist.*)

υ λ

Premier Hara will be missed. He was not a great statesman; rather, was he a consummate politician. Perhaps, too, the spirit of opportunism grew within him as he found it necessary to conform to the peculiar system of government prevailing in Japan. He will not live in the hearts of the Japanese people as Lincoln or Garfield or McKinley live with us. Yet he will occupy a martyr's throne. His death will serve to force home to Japan the soundness of some of his governmental ideals when he was at his best; it will recall some of the best international policies that he voiced—and will tend in the long run to strengthen the hands of those working for representative government. He will live for what he was: a real commoner, a masterly leader of men, a strong fighter for parliamentary rule, and a persistent promoter of the people's cause. Seriously handicapped though he was by the system, he lived to see much progress made toward that day when Japan is to be truly governed by properly constituted authorities along party lines. (*The Congregationalist.*)

υ λ

In France such men as Briand, Loucheur, Anatole France, Henry Barbusse and other intellectuals are employing all their might and influence to second the energetic efforts of Germans like Wirth and Ebert and Stinnes, and Englishmen like Shaw and Wells and Keynes, and Italians like Nitti and Tittone and Giolitti, to do away with the hatreds born of war and to lead the nations into the paths of tolerance, forgiveness, friendship and mutual helpfulness. Such men are the true peacemakers. (*New York American.*)

υ λ

No doubt the nations will feel very virtuous while destroying their obsolete battle-ships. (*Fresno Republican.*)

υ λ

We see by a rotogravure portrait that Senator Henry Cabot Lodge wears little black spats. Of all male garments, little black spats seems to us the most dreary. We wish we could believe that the Senator's feet wear them as a kind of mourning for certain political missteps. (*Christopher Morley.*)

DENOMINATIONAL DIRECTORY

The General Convention

President—Mr. R. S. Galer, Mt. Pleasant, Iowa.
Chairman of Executive Committee—Rev. Lee S. McCollester, D. D., Tufts College, Mass.
Secretary—Rev. Roger Etz, 359 Boylston St., Boston.
Treasurer—Mr. J. B. Horton, 6 Park Square, Boston.
Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 6 Mystic Valley Parkway, Winchester, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 185 W. 9th Ave., Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.
Secretary—Rev. Roger F. Etz, 359 Boylston St., Boston.

Universalist Comrades

President—Ralph W. E Hunt, 25 Forest Avenue Portland, Me.
Secretary—Fred C. Carr, 559 Cranston St., Providence, R. I.

General Sunday School Association

President—Rev. George E. Huntley, D D., 359 Boylston St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., 5 Shichome, Iidamachi, Kojimachi, Tokyo, Japan.

Young People's Christian Union

President—Charles Taylor, Maywood, Ill.
Director of Young People's Work—Rev. Stanley Manning, 359 Boylston St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D., 359 Boylston St., Boston,
Western Superintendent—Rev. L. R. Robinson. 6010 Dorchester Ave., Chicago, Ill.
Southern Superintendent—Rev. Francis Britton Bishop, 1118 So. Court St., Montgomery, Ala.
Southwest Superintendent—Rev. James Houghton, Junction City, Kan.
California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.
Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven
Georgia—Rev. A. G. Strain, 98 W. Peachtree Street, Atlanta.
Iowa—Rev. O. G. Colegrove, Mitchellville.
Kentucky—Rev. Thomas Chapman, Hopkinsville.
Maine—Rev. Milo G. Folsom, 43 Lincoln Ave., Gardiner. (Acting.)
Massachusetts—Rev. George E. Leighton, D. D., 359 Boylston St., Boston.
New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)
New Jersey—Rev. H. R. Rose D. D., 815 S. Eleventh St., Newark.
New York—Rev. G. D Walker, D. D., Carthage.
Ohio—Rev. I. V. Lobdell, 72 Brighton St., Columbus.
Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.
Texas—Rev. R. L. Brooks, Elgin.
Vermont and Quebec—Rev. George F. Fortier, Morrisville. Vt.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resource.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 103d Year | New Series | Vol. XXIV No. 47

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

He is a good salesman who sells vinegar sweetly.

* *

Because a thing is different it is not necessarily better.

* *

The path is not so very rough which leads to the fruitful orchard.

* *

The fervent service is far more eloquent than learned oratory.

* *

The motor cycle makes a lot more noise than the Pierce Arrow, but—

* *

It is mental laziness rather than mental slavishness which balks at progress.

* *

Each morning brings a rich gift and a rich trust in a day full of opportunity.

* *

If mere bigness counts for anything worth while, how about the modern tax-bill?

* *

Beware lest thy reforming be deforming to those whose natures thou dost not know.

* *

The ridicule of all things sacred seems to be the chief object of the cartoonist of humor.

* *

The thread and the design for your life weaving are provided; it is up to you to do the work.

* *

The parson may do a great wrong when he intrudes his sermon between the worshiper and the spirit of worship.

* *

To build a house larger than one's lot or larger than one's purse means that the builder will dwell in the poorhouse.

* *

Do not talk to a Yankee congregation in the Sancrit language, nor in baseball "patter." Your message is no good until understood.

* *

The discouraged professor in college with a lot of ideas to work needs to watch thoughtfully three smiths pounding a piece of hot iron: each strikes in his turn.

The reputation for humor has been the undoing of some ministers; a reputation for solemnity has been the undoing of others. There is no place where right balance is more important than in the ministry.

* *

What Will You Do About It?

The following figures are almost beyond comprehension. But you can comprehend what they mean in toil and hardship to the workers who must earn these staggering sums. You can think what they mean to men, women and little children, denied opportunity, education, health, life itself, because *ninety-two per cent* of all our vast taxation goes for war and death instead of for peace and life.

Preparedness Expenditures

	U. S. Army	U. S. Navy
1881	$40,466,461.00	$15,686,672.00
1891	48,720,065.00	26,113,896.90
1901	114,615,697.00	60,506,978.00
1911	160,135,976.00	119,037,644.00
1921	771,530,000.00	651,222,000.00

The average tax paid to the Federal Government in 1920 by each person was $43.64. For what was it spent?

United States Expenditures, 1920

I.	Past Wars	$2,890,000,000.00	63.2 per cent
II.	Future Wars	1,348,000,000.00	29.4 per cent
	Past and Future Wars.		92.6 per cent
III.	Civil Departments	220,000,000.00	4.8 per cent
IV.	Public Works	65,000,000.00	1.4 per cent
V.	Research, public health, education and development	59,000,000.00	1.3 per cent
	Total	$4,582,000,000.00	

You can think about these things and then you can think what you as a Christian ought to do about it.

The Joy of Living

The joy of living is not so much dependent upon things as upon thoughts. This is "new thought;" that is, it is new to all those who never thought of it before! But it is very old in the experience of humanity, though it is only in recent years that it has been recognized as a working part of our life-capital. This world, like other children, is predisposed to run wild with any new possession, and this idea of thought-sovereignty

has been abused by its would-be friends who have carried it to ridiculous extremes. We are not disposed to follow the extremists, but we do recognize that we are overlooking one of the chief factors in a life worth living when we fail to utilize the corrective and enriching and inspiring forces of the mind. Of course we all recall how the event which has recently happened and which seemed entirely evil was gradually transformed as we thought it over and connected it up with that which had gone before and that which came after. There was no change in the character of the event, but we thought it into something different. There is nothing in all this that is weird and strange, it is just the utilization of thought-forces in setting things in their right relations. Thought can not make black white nor evil good, but it can so alter our relations as to give us a new point of view; to place us on the sunny side of the wall instead of on the shady side. And to every fact there must be a sunny side else there could be no shadow. Without being foolish and credulous, just try thinking yourself into the joy of living.

* *

THE DAY OF PENTECOST

"THEY were all with one accord in one place." So much being true, any student of psychology will tell you that what happened on the Day of Pentecost was not a miracle; it was the inevitable outworking of natural law.

It almost seemed that another Day of Pentecost was at hand when our President made his great declaration for a warless world at the opening of the Washington Conference. It is at hand if we will it. It is not in the keeping of governments nor the minds of diplomats; it is in the hearts of peoples.

For centuries, Christian churches taught men to believe in a God of wrath and hate. The churches made the hell they taught—and made it in this world, not another. "Be not deceived, God is not mocked." What churches or nations sow, "that shall they also reap."

But we have also been sowing love and brotherhood. Of that shall we also reap. There is no greater or more solemn duty laid upon Universalists to-day than to tell men everywhere that they can have a new and greater Day of Pentecost whenever they will it. Whenever and wherever we come "with one accord," there God is.

* *

CHRISTIANIZING INDUSTRY

THE founder of the Federal Council of Churches had a great vision of putting an organized, though not organic Christianiy at work to Christianize the world. Possibly much of the criticism of the last twenty years has been due to the greatness of that vision rather than to paucity of achievement. In these latest days the Council, through its Commission on Social Service, is giving inspiring evidence that it means to be as great as its opportunity.

It is organizing, or at least inspiring, a series of Industrial Relations Conferences that bring together representatives of contending industrial groups and excluded religious groups as well. Such a conference has just been held in Boston at a mass meeting fittingly held in Faneuil Hall, "The Cradle of Liberty." The speakers included not only employers and employees, but a Catholic priest, a Jewish rabbi and a Universalist layman, speaking from the same platform as the General Secretary of the Council itself.

On the same Sunday, under arrangements made by the Greater Boston Federation of Churches, nearly a million people in churches and synagogues and civic centers heard speakers discuss the application of the principles of religion to our industrial order. It was a Catholic priest who declared that "the only alternative to the Golden Rule is the rule of the jungle." It was an Episcopal bishop who proclaimed it to be "an outstanding and pressing duty of the Church to convince its members of nothing less than a fundamental change in the spirit and working of our economic life."

The historic Christian Church grew to greatness and power by insisting that there was something radically wrong with the individual and that it was the office of religion and the mission of the Church to make and keep him right. The Churches of tomorrow will find their greatness and power in their insistence that there is something wrong with society and making it their mission to set it right.

* *

NOW, ALL TOGETHER

A GREAT new mood is upon Universalists everywhere. We are conscious of our matchless opportunity and girding ourselves to meet it. The Detroit Convention instructed the Board of Trustees to make plans for a great forward movement in nineteen hundred and twenty-three. No one doubts that those instructions will be obeyed, not simply by the Board of Trustees but by our entire Church.

Now one of the essential preliminaries is to get certain pending matters out of the way during the next few months! There is the building fund for the Cate Boys' Home in Japan, and for the new Washington church; the two so splendidly led by the Universalist Comrades. There is the Clara Barton Memorial planned by the Women's Missionary Association. The Publishing House is asking for enough to enable it to adequately house all our denominational offices without impairing present resources vitally needed for other work.

For these four purposes we should have, in addition to pledges already made, not less than two hundred thousand dollars.

Now, no committee, or series of committees, can possibly achieve that in the year to come. But Universalists can do it almost without knowing it. Harvard College had just raised fourteen million dollars for additional endowment. There were only ten gifts of one hundred thousand. *There were fourteen thousand gifts of one hundred dollars or less.* We have not less than ten thousand Universalists who could easily give a hundred dollars. Another ten thousand who could give fifty another,—but why go on?

Fellow Universalists, you need two hundred thousand dollars to carry on your work, and you need it *now. Not one hundred thousand from two, but one hundred from two thousand.*

"Say To the Churches"

A group of hushed men and women crowded by the unfamiliar and complicated mechanism of a great radio station. A central figure that might have been some prophet of the olden days. A deep, slow voice, with the sense of more and greater than self, Arthur Nash, prophet of the new day. Out into the night the great motors bore it across a thousand miles of land and sea to unseen listening thousands, this solemn message of warning and promise.

IT is not possible for any true American to read the news now emanating from Washington without a tingle of pride, yes, without a great wave of thanksgiving submerging him, that he is an American citizen.

Out of the longings of all humanity, out of the bleeding hearts of the mothers, wives, and sweethearts of our boys of the present and of future generations, has come the great Cosmic prayer of the ages that has surged up to the hearts of the statesmen of our nation and the nations of the world. That petition, that no more of our manhood be sacrificed, either to the greed and selfishness of individuals or nations, is being answered in the definite proposition being presented by that great American statesman, our Secretary of State. And a prayer of thanksgiving is going up from every heart because our nation has, at this crucial moment, been given a statesman with a clear vision and the courage to go forward. But with this desire of all ages almost within our grasp, there is laid upon us a responsibility that no man in America, or the world, dares overlook.

And the challenge has come directly to the Church. The business world, together with all humanity, is waiting to know whether she will rise to the occasion. What are we going to do about it? Are we going to say, "The dangers of war are being eliminated; we can now pile up wealth and live in luxurious ease without any fear that wars will interfere with our concentrated selfishness?" If this is to be the answer of the peoples of the earth, we will soon learn that there is a vast difference between destroying a few of the implements of war and eliminating the causes of war. Wars never did come out of the mouths of cannon, or off the decks of battleships. They come out of the hearts of men. And the hope of the world, as it always has been, is in the prophets and seers of religion. The world is moving forward, and the Church must either count for more or be counted out. The world is demanding that the Church give us a philosophy of life that squares with the teachings of Jesus, the truths of nature, and the facts of life. Deep down in his heart every human being longs to live in a kingdom of truth, justice and co-operation. The world is now looking to the Church for a gospel that will bring them to the full realization of the Universal Brotherhood of Man and make each one of us so sense the sacredness of our kinship that none of us will want an ounce of happiness for ourselves that causes misery for somebody else.

The eyes of the world are again upon the Prince of Peace, and we behold Him anew as He proclaims the blessings of the Beatitudes and tells us to pray for Heaven to come to earth and the will of the Father to be done here as it is in Heaven, tells us to seek the Kingdom of God and His righteousness here in this earth, and summarizes all his teachings in the climax of the Sermon on the Mount, when he says: "Therefore all things, whatsoever ye would that men should do to you, do ye even so to them: For this is the law and the prophets." It is this great principle that has come to be known as the Golden Rule that will bring to humanity the desire of every heart through the ages, and if the Church is to say "Peace and Safety," when there is no peace, instead of giving to the world, the Galilean prophet's message of love and brotherhood, the Church must go down as an institution that has done its work and passed off the stage of action, because humanity is going forward. We are going to build that great spiritual building, the cornerstones are even now being laid, a temple of love and co-operation.

This is the message of a business man to the Church. Unless we let this mind which also was in Christ Jesus be in us, God will cause the very stones to cry out and carry His message!

Making Universalism Necessary to Daily Life*

The Rev. Bernard C. Ruggles

I HAVE no better word with which to preface my message than the appreciation of a devoted Eastern Universalist woman who visited us recently: "You have made Universalism necessary to daily life." No truer or more comprehensive estimate of our work has ever been given. Anything which I may say is only a commentary on that statement.

The present Oakland mission began in reality back in 1898, when as a young fellow in the Y. P. C. U. at Santa Paula, Cal., the vision came to me of the need of missionary work in California. In 1899 I entered Canton Theological School. Upon graduation and repeatedly thereafter for a dozen years I sought to find a way to go and do the work to which I felt called. Always there was one who met my impatience by the wise word, "The opportunity will come at the right time." The fall of 1915 found my wife and me in the hills of California, fighting a grim fight, and in that darkest hour, with no outlook of any kind, I wrote the John Murray play which saved me to my vision and to the Universalist Church.

God never closes a door without opening a window. In the darkest hour a light came and with that light by faith we walked through darkness. Walked with the words we had put into the mouth of Murray, that if we were faithful, God would be unfailing. The vision beckoned on and by faith we came to Oakland. And I thank the Good Father with unspeakable gratitude that I have been obedient unto that early vision.

*Delivered at the General Convention at Detroit.

Together with that vision, for many years there has been a growing conviction in my mind that there must be a way to make Universalism necessary to daily life. I could see in it all the potencies which two idealistic cults of our time claim and successfully use for the solution of daily problems and the alleviation of individual sorrows and distresses. That became more compelling with the years. Premature attempts to express it proved that the way had not yet been found. However, when we began our present work, the light which led us seemed also to shine upon this problem and clear it up. And so briefly I want to indicate for you how we have attempted to apply Universalism to the daily life and problems. You will pardon the personal reference as I am only citing the particular in order that it may perhaps find a general value.

This is the story of a purely spiritual ministry. It began in the preaching of sermons of a spiritual rather than a doctrinal type. In this spiritual emphasis our five principles have been interfused rather than dogmatically stated. We have sought to make them active and dynamic rather than static, to count the expression above the definition. The power to make these feed the daily needs has been greatly enforced by my interest and knowledge in the psychological and metaphysical fields. People have come in ever increasing numbers.

That this spiritual message might carry over into the week and make each day thrill with the sense of power, we devised the Daily Life Lessons. A thought from the sermon for each day of the week together with appropriate Scripture study and an Affirmative Prayer, realizing as Jesus says in Mark that you have the things which you seek. Year by year we have seen the increasing good of this method. As I go about among my people I find the Bible and the Harmonizer, which contains the Life Lessons, lying upon the table with the evidence of constant use. The bonds of spiritual life and power have become so strong among us that it is a common thing for strangers to remark upon the atmosphere of the Sunday service, its harmony, its peace, and uplift.

Our service is harmonious in every detail. The word Harmony, beautifully illuminated and framed, rests upon the pulpit, a silent preacher to that oneness with God and each other which is sought. Never yet has anything discordant or unpleasant arisen in our life as a church.

As we have placed the emphasis upon the spiritual, so from the first we have stressed the universal. I have long felt that we had more in our name than we made use of. The universal attitude has caused us to maintain a policy of the Open Door to all the fifty-seven varieties of heterodoxy which flourish like the flowers in California. Among us you will find those who have been New Thoughters, Theosophists, Roscrucians and members of the various Fellowships which B. Fay Mills formed in Californian cities. Always freedom, tolerance, kindliness and true Christian charity is exercised. My attitude was born of a bitter history. I was raised in a community where until very recently the Orthodox Churches spent their time and energy in persecuting the Universalists. So I came to a conviction very early in my ministry that it did not behoove me to repeat this sort of thing. Detached and isolated souls, big, fine-spirited men and women have found that a Universalist Church can be a church for all souls. And one by one the sane and level-headed among them have come to see that Universalism includes all that they stand for.

The West is a fertile field for the diffusion of new ideas. People are investigating and there is a possibility of reaching these searchers after truth. Given a universal attitude of mind, tolerance and the willingness to talk your ideas in their language—just as Dr. Bisbee found that a Boston Yankee had to talk Universalism in different terms in Miami, Florida—one has a great opportunity. In this way your church gets a reputation for progressive thinking and many people who might otherwise drift, aimlessly seeking a rest for their souls and finding none, come into the church. This has been our richest experience.

We have tried to make it clear that the only person whom we can not take into the Universalist Church is a pessimist. An eternally hopeful attitude is both logical and practical. If we will practise it as churches and people, we will become known as the Sunshine Church, the people who put the smile into religion. The working out of this attitude is not only mental and verbal, but theological as well. The eternal optimism of the Father of All brings both an obligation and a blessing. It has come to mean with us of Oakland an affirmative, positive unshakable faith in the power of God in us. We see only success. We refuse to recognize failure or inability to do any reasonable thing to which we set our hands. We see sunshine and, while there are shadows, we are able rightly to estimate them because we do not over-emphasize them.

Using one's faith in a mental way is a wonderful inspiration. One gets to the point where he does not have to struggle with discouragement. If we could charge our ministry and laity with that spirit and power, we would be invincible. And I wonder if that is not the thing that Dr. Lowe has been trying to make us all see in the challenge of this Murray Crusade. I only know that whatever we have done in our local field has been done because we refused ever to see anything but success.

In a verbal way one develops a new vocabulary. Instead of "if, can't or try," one begins to say, "I will," "I can," "I do." Instead of talking in negative words, words of fear, words of doubt, one takes on a true Universalist vocabulary which breathes hope, courage and determination.

Theologically we refuse to see anything but victory for God in a world of sin and waywardness. With such a belief, we have the assurance, not that we are the inevitable church of to-morrow but the essential and vital church of to-day. By the same token, we say, not we are to become a world church, but *we now are one*, and then live up to the affirmation.

In this way we have not produced a freak church. Rather we have simply made real the things long felt to be essential and which the temper of our own denomination begins to evidence. It is true we believe in Spiritual Healing. But we are not unique in that. The First Congregational Church of San Francisco, the Episcopal Churches of the same

city, and even a Jewish Rabbi, all maintain this as a vital part of their religious life. The First Christian Church of Oakland and the Unitarian Church of San Jose attest to the value and blessing of this work. In each and every case the minister has found a new joy in ministry, real, vital and compelling. But with us the healing is only an adjunct, a department. We have not committed the church to a narrow policy.

We lay no claims to marvelous growth, to great numbers, to wealth or influence. We do not allow or use the word little, however, in connection with our work. We find that it is easy to build up to a great consciousness. "I press on until I shall come up to the measure of the stature of the fulness of Christ." Our people are mostly young married people with growing families. It is significent in an age when the young seem to forsake the church that here they seek it. We feel that the only answer is that we have made religion real, vital and helpful. There may be young men among us who in time will become our leading citizens. The years may bring to the church conspicuous influence and power. Already it is as widely known as those of long standing. We have been content just to let the light shine, to give definite and practical help for meeting the daily needs. So evident has been the usefulness of this type of service that I personally have found such a joy in my ministry as I have never known in all my previous experience.

Some day my part in this blessed work will be done. Before me is some one who will carry it forward. When that day comes it will find me ready to repeat the experience in some new place with a new church. Berkeley, San Francisco, Seattle, Vancouver, even places once occupied as Portland and Spokane, can be easily and permanently occupied if we will only make Universalism necessary to daily life. Surely we have it as our chief business to bring the potencies of our universal principles into conscious and definite personal expression that they may be clearly and constantly realized as the source of all of our achievement.

Religion has no other business to-day than to summon men and women to a culture of spiritual power which shall confirm the Gospel to the world. To-day many have great impatience that religion offers few, if any, positive proofs for the things which it believes. Its evidences seem weak and non-supportable. We are, however, in a field where evidence can be strong, clear, definite and undeniable. In some way we must clear away the speculative, the analytical and even the dogmatic attitudes, and say simply and convincingly to each soul: Within you awaits an Unfailing Evidence of the reality of spiritual things. The words I speak unto you they are spirit and they are life. By bringing forth and using that Christ-power within, we find that it has a definite expression in the life of the world, in the business of every day. "If a man is to find a witness for the soul, immortality and God, he must find it in himself. He must find their correlation in the contributions which they make to life," asserts Fitche.

So we have a very definite and potent place in the life of to-day. No church has so much reason to live or so much to live for. Men, then, can not fail to see that Universalism is necessary to their daily lives. This alone will make us capable and fit to offer definite help for the solution of all of life's problems.

The Great Mid-West*

The Rev. Luther Riley Robinson

IN the long ago the Master called upon his disciples to look on the fields which were white unto the harvest. He had specific reference to the world as it was known at that time, but he did not have in mind the district of which I am going to speak, for America was inhabited by savage Indians then, and was unknown even to the Master himself.

Three outstanding points must not be overlooked: the field, the formula, and the fruit.

The field should be divided into three parts—geogaphical, commercial and educational. In all of the United States no more beautiful geographical section can be found.

The Mid-West District is vast in its great stretches across the country, more than four times as large as all of New England combined. Minnesota, with its eighty-three thousand square miles, could contain all six of the New England States with only sixty-six thousand square miles, and have a strip all the way around about ten miles wide. In New England we have between three and four hundred churches, while in Minnesota we have less than a dozen. "Come over into Minnesota, and help us."

From the commercial point of view, we are even greater. Indiana, Illinois, and Iowa supply corn enough for New England and the great city of New York. They also supply the major part of the beef consumed in New England, and greater New York. Minnesota and Wisconsin are the great dairy states, supplying milk, butter and cheese sufficient for all of New England, and in addition thereto supplies the city of Chicago, with its three millions of people.

Minnesota supplies nearly three fourths of the iron of the United States, and has enough to run the whole country for a thousand years to come.

Education is one of the important features of this great Mid-West District. We have schools, colleges and Universities, second to none in the world. Harvard and Yale are famous, but neither are better than the University of Chicago, or the universities of some of the other states in the section here mentioned. Our consolidated schools, which carry the scholars to and from school in automobiles are unsurpassed in all America.

Why do I mention all these things in this connection? The answer is this: With all good things, with every temporary blessing, with gold, silver and houses and lands, men, without brotherhood, are not safe. We must teach these millions, in this great territory

*Delivered at the General Convention at Detroit.

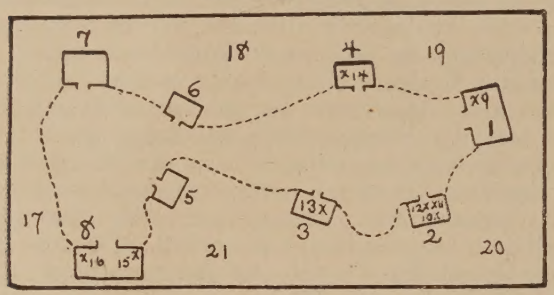
the Universal Brotherhood of Man, without which the world can never be safe. Wars will continue, suffering humanity will still be making pitiful appeals throughout the world and in every clime, until we teach them Universalism, which stands for the best in human life. We have the formula that is in harmony with modern scientific scholarship, and which men will accept. Let us give them this wonderful, appealing "formula," which gives to men a reasonable God and a happy destiny.

Fruit is being reaped in this district. Churches are being reorganized, and revivals of spiritual life are in evidence in all parts of the district. The special "Good News Gospel Meetings" which we are holding in various places are having great influence, and success is assured for the future.

The Sand Table

Miss Frank Austin

DORCAS AND DEEDS OF LOVE OR SERMONS OF SERVICE



1. Home of Dorcas.
2. Home of little girl.
3. Home of old lady.
4. Home of sick friend.

5-7. Homes where Peter and John preached. (Place other dolls in these houses.)

8. Church.
9. Dorcas.
11. Little girl.

11, 12. Parents of little girl.

13. Old lady.
14. Sick friend.
15. Peter.
16. John.

17-21. Grass, flowers, and trees.

N. B. Articles Dorcas carries can be added, but to tell the children to "make believe" in each case, works well.

IN some churches we have societies that are called Dorcas Societies. I wonder if you know what a society is. "Society" is a big word, isn't it? Well, a society is just a group of people who meet once a week or once a month just as we meet here every Sunday.

Every society has to have a name. Just the same as you have a name, or as you give a name to your doll. We belong here to a society called the Sunday school.

Why do we call it a Sunday school? Because we meet on Sunday and we come to learn. So these societies are named after Dorcas. Why do we give them that name? Because the folks that belong to them try to do things as Dorcas did to make other folks happy. Now in this lesson we are going to study what Dorcas did. This (point to doll) is going to be Dorcas.

But let us see first what some of these other folks were doing. Here are Peter and John. (Point to dolls representing them.) Peter and John were going from place to place telling the people about Jesus and helping them to become Christians.

One place they went was Joppa. Joppa was the name of the place just as (name your own city) is the name of this place. In Joppa there was a dear good woman who had become a Christian. She had two names. Some called her Tabitha and some called her Dorcas. We are going to call her Dorcas because it is an easier name for us to remember.

The Bible tells us that Dorcas was always doing kind deeds. Peter and John preached sermons by going to homes and churches in different cities, but Dorcas preached in another way.

Now, how do you suppose Dorcas preached? Well, that is just what we are going to find out now. She did it with her needle. You know what a needle is, don't you? (Produce needle and act as if sewing.) Well, Dorcas used her needle and she made clothes for people who needed them.

Then Dorcas had a pencil. You know what a pencil is. I'm sure you do. Yes, something to write with. That's it. Just like this. (Show pencil.) Dorcas used her pencil to write short stories. Kind, good-natured, cheerful stories that made people happy to read.

So Dorcas did everything she could to make other people happy, and by doing things to make other folks happy she made her own life happier. We can do lots of things just as Dorcas did if we only try.

Dorcas had learned to do these things because she had learned to be a Christian. That means she wanted to do things as Jesus did. Now let us see what Jesus did. He worked for his father in the carpenter shop. He did his work well and he helped his father. That was the way Jesus began to preach sermons.

Now that's just the kind of sermons we can preach. When little girls help mother and boys help father they preach a sermon every time. If they do their work well they preach good sermons. I know you all like to help papa and mamma, don't you?

Now, I wonder what we can do to preach the same kind of sermons that Dorcas did. Well. Let's see. We hear of some friend who is sick. It isn't at all nice to be sick, is it? And it helps anybody who is sick to get some flowers. We can carry some flowers perhaps to a sick friend. That will preach a sermon. It will be giving them something that tells them of our love.

Do you know that is just the way God tells us of His love? He makes us presents. He sends the rain and sunshine that make the pretty flowers grow. It makes us happy when we see the flowers God sends us, doesn't it? So when you take some flowers to a

friend it makes them happy. Whenever you do something to make some one else happy you are preaching a sermon as Dorcas did.

Now suppose we watch Dorcas preach some of her sermons. Dorcas is going to take a little dress down to this house (point) where a little girl lives who needs a dress. This poor little girl (point) has hardly clothes enough to keep her warm. Dorcas is taking her a dress. (Have one of the children move doll named Dorcas down to house where the little girl lives.) Now Dorcas has come in the house and has given the dress to this little girl. Don't you think that little girl is pleased with the little dress? And do you know her mamma and papa are just as pleased with the little dress as she is? Of course they are. That makes three people that have heard the sermon Dorcas preached and it has made them happy. Now Dorcas is going back home. (Gave another of the children move doll named Dorcas back home.)

Do you suppose that Dorcas sat down and laughed and told everybody what she had done? No, indeed she did not. She began to think of how she could make somebody else happy.

What else could Dorcas do? You remember she had a pencil. Well, now Dorcas took her pencil and wrote some verses. I don't know whether she wrote them herself or just copied them. But any way she wrote them and took them to another home and read them to a dear old lady who was a shut-in. A "shut-in" is one who is so sick or so feeble she can't go out anywhere.

Here's where Dorcas goes to preach her second sermon. (Have another child move doll Dorcas down to the house where the lady lives.) Now she is in the house. She reads the verses to the old lady. The old lady is so interested that she forgets all about being sick or feeble and she thanks Dorcas very much for coming. Now Dorcas is going back home. (Have another child move doll Dorcas back home.)

Now there is one more sermon by Dorcas that we want to hear about. The first one was about something to wear. The second was about something to hear. This one is about something to eat.

What does mamma do sometimes when she hears that some friend is sick? Doesn't she send her something nice to eat? Why of course she does. Sometimes it is in a glass and it is very pretty. What do we call it? Yes, we call it jelly.

Now Dorcas is going to preach her third sermon, and she is going to take something nice to eat to another person who is ill. Here's where Dorcas goes to preach her third sermon. (Have another child move doll Dorcas to third house.) Now she is in the house. She gives her the good things she has brought to eat. Do you suppose this sick friend is sorry that Dorcas came? Well, I guess not. Why, you can just see her eyes light up with joy. She is glad to get the good things to eat. But she is more glad still for the love that remembered her. So she is very happy. But who else is happy? Dorcas. Yes, that's it. Dorcas is happy because she has made somebody else heppy. Now Dorcas is going back home. (Have another child move doll Dorcas back home.)

Dorcas preached a great many more sermons than the three we have been talking about. She was always preaching sermons by kindness. And that is the reason societies are named after her and called Dorcas Societies Each member is expected to do good deeds like Dorcas.

But we don't have to have a Dorcas Society to do kind things for other people.

Do you remember where Dorcas learned to do things like this? She learned about Jesus. And she tried to do things like Jesus.

Well, we can learn from Jesus too. And we can do things just as he did. We can help father and mother as he did. And we can learn for ourselves from him—just as Dorcas learned—to do a lot of other things that help other folks to be happy. We can do that every day, and by doing it not only make them happy but make ourselves happy also.

The Papers of John Pererin

IX "These Things the Soldiers Did—"

NOT, of course, because they were soldiers, but because they were the kind of men they were. They divided the victim's clothes among them and cast lots for his seamless robe. But that is not the significant point about them. They were just simply doing as they always did; it was their share of the spoils, and they were disposing of it in the usual way. But it tells us a great deal about them that they were able to do what they did just there and just at that moment. They stand out as the classic type of insensibility. There in the presence of the greatest tragedy of the world's history, they could shut it all out and throw dice for garments.

The Cross of Christ remains the great issue of life, it was not something that happened once for all and was then done with. The Cross is always here. It is a present fact. There always has been a Cross in the heart of God and it is still there, being enacted eternally while there is sin in the world. The sins of men are still playing the Lamb of God, still nailing him to the tree. And in the presence of this eternal sacrifice, this self-giving love, the mass of men go about their business as though nothing were happening. That dark thing that happened on Calvary is happening still, and the son of Man is never off the Cross. The desperate tides of the whole great world's anguish are still being forced through the channels of his heart. And from the height of that Cross there comes to us to-day the agonizing cry: Is it nothing to you, all ye that pass by? And multitudes upon multitudes of decent ordinary people virtually answer, Nothing at all.

They do not so answer with their lips; they make no sound. But they just go on thoughtlessly about the routine triviliaties of life and never pause to listen to the cry of the Crucified. I do not despise the triviliaties of life, the little things. These have their place, but they have grown out of their place when they shut out from us the great issues of life and death. And the tragedy of the world to-day is not so much

that many men are wicked but that most men are thoughtless outside their own immediate selfish concerns. They say: What have I to do with it? It is no concern of mine. Let me go on with my eating and drinking, my sleeping and waking, my enjoyments and my money-making. Just leave me alone. And there it is—just these things the soldiers also did.

Is it nothing to you, all ye that pass by? We might as well be honest about it and answer, Next to nothing at all. We go our way in life, and we sink into our tracks. And we are apt to think that the little ruts we have made for ourselves are all the world there is. We hardly ever take a glimpse over the edge, and yet beyond is the great world, where evil men and proud men and greedy men and lustful men are crucifying Christ afresh in his little ones. It was so in 1914. We were all in our little ruts content with our little worlds, asking only to be left alone in peace. But just over the edge was the great heaving life of men, and the proud and the greedy and the evil intrigued and schemed and pushed the world over the precipice into the depths of hell; and Christ was crucified in the boys who were slain, who paid with their lives the awful price of the wickedness of men. Are we going to settle down into our tracks once more, making snug little ruts for ourselves, and let the Herods and the Pilates and the Caiaphases play their old game undisturbed and run the world of man through the old cycle of chicane and greed and backstairs intrigue until once more the weight of iniquity sinks us into the abyss and Christ is nailed to the tree? Is it nothing to you, all ye that pass by?

At your last reckoning it will avail you little to say that *you* did not do it. "What then did you do?" "I did nothing, I went on with my business, looking after my own interests." These things the soldiers did also—the old story over again. The sin of those who stand by consenting, doing nothing to prevent it, is no less than the sin of those who do the evil thing. You may not have lifted a hand to crucify Christ, but as you did not lift a hand to stay the deed, you have made yourself the accomplice of murderers and his blood is on your head.

Lord God of this world of men, mercifully deliver us from all indifference and insensibility. Shake us out of the selfish complacency which dulls our spirits and hardens our hearts. And grant that we may have spirits sensitive to the deep need of man, feet swift and hands eager to do the redeeming tasks of Thy Kingdom. Amen.

The Modern Craze for Novelty

THERE is a vivid picture in the Book of Acts of social life in Athens. Little groups of people from the known civilized world,—poets, philosophers, statesmen, traders, loafers, gathered everywhere to discuss the political, philosophical, social and religious topics of the day. A sense of restlessness pervaded; all seemed unsatisfied, if not dissatisfied. Minds were satiated; the old failed to amuse, instruct or entertain. They wanted something with the show of novelty about it. In the graphic language of the chronicler all "spent their time in nothing else, but to tell or to hear some new thing." So they brought Paul before them, on the Hill of Mars, to hear what he might say; and he talked about God.

That picture of Athens is applicable to America to-day. We are traveling at a terrific rate, living faster than the mind can think. In her journey about the sun, the earth travels about eighteen miles a second; but that is too slow for us.

Who thinks of reading yesterday's newspaper, much less last week's? It does not even satisfy a day, so we have one for breakfast, a fresh one for supper, with extras between. The magazine is antiquated as soon as its leaves are cut. The book is out of date before the first edition is exhausted. Of the tons of what is called literature to-day, how much will become classic? Moving picture promoters are searching heaven and earth for new "thrillers." The fastest express train is too slow; we grumble if we have to wait five minutes for a car. In Dr. Crothers' recent book on Emerson, he names one chapter, "Spent the day at Essex Junction," based on a remark in Emerson's journal where he says he spent the day at this spot, which was the cause of more vituperation by the traveling public than any other place, because trains never connected. But the Seer calmly records that he enjoyed the scenery of the mountains, the falls of the river, and explored the country-side. How antiquated!

If Solomon lived to-day he could hardly remark that "there is nothing new under the sun." Almost everything is new: new methods of living, thinking, acting; new cults, philosophies, theories. Yesterday we were told the universe was "limited" instead of infinite; and to-day—heaven help us!—we get rid of gravitation. We are not shocked, but gape for more, and impatiently wait for what the morrow will bring.

These are the facts. What are the results? Not all evil. Better the rush of modern America than the stagnation of China or the retrogression of Spain. In "Locksley Hall" Tennyson grows weary of the Occidental world, and says he will go to the calmer lands of the East: but after a second thought he cries out:

> "Better fifty years of Europe than a cycle of Cathay."

We are not anchored, "amidst the rush of progression like a painted ship in a frozen sea," but, animated with life, we ride upon the crest of the topmost billow, and flow into the newly discovered countries of science, philanthropy and religion, as the tide of civilization rises.

This unrest has given us all the discoveries of the past centuries. The expression of the old New England farmer, "I want to know!" is typical of the modern mind. That attitude makes progress possible. This desire "to know," gave Paul an opportunity to speak to the Athenians. They gladly heard him, with the result that, though "some mocked, others said we will hear thee again; and certain men believed." An inquiring mind is always open to new truth, from whatever source it comes.

The subject of Paul's speech was as old as the universe; and his auditors, seeking novelties, listened to him, as he spoke of God. "What ye worship in ignorance," he said, "this set I forth unto you." Amidst the storms and rapidly flowing tides of modern life, God, now as then, is the one fixed stake to which the spirit of the world clings.

To be well poised, a certain amount of conservatism must be joined to the radical movement of to-day. Going too rapidly we have no base of operation. The great truths of religion for which the Church stands, and which it embodies, are the same to-day as when Paul stood on Mars Hill, Jesus on the Mount, Moses on Sinai; the same as when Zoroaster led the Persians, when Buddha renounced a life of ease, when Confucius taught the Chinese. Amidst the "change and decay" of the modern world the religious instincts of man have remained intact. Like the poet's stream, "men may come and men may go, but it goes on forever." While religious beliefs have changed, creed, dogma and ritual appear and are as quickly cast aside, still, the religious sentiment, of which these ephemeral things are born, forever reigns supreme in the human heart and mind.

Religion may manifest itself in new ways in each succeeding age, in the form of superstition, grossness, blind bigotry, intolerance, theological speculations, heresy trials, philanthropy, love, service; still, it is religion which is the heart of all this change. These phases but give us a glimpse of religious growth, each age needing a new religious manifestation. New discoveries, new ideas, new institutions, must give us new religious methods, thought and inspiration, though the religion itself is as old as the human race.

There is, then, something for us to cling to, fixed and eternal, amidst all this mighty rush of the modern world. No matter what novelties may appear; even though seemingly all spend "their time in nothing else, but either to tell, or to hear," or to do, "some new thing," yet the world to-day, as well as those novelty-loving Athenians, will listen to the story which is as old as the human race, and yet forever new—the story of God, "in whom we live and move and have our being." The world will listen to the eternal verities of religion.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Playthings

THE daughter of the daughter of Keturah hath Cousins, for I and Keturah we have other grandchildren. But they live in other cities, and they see each other only in the Good Old Summertime.

Now it came to pass on a day that the daughter of the daughter of Keturah and her little cousin, even the small son of my son, they played together, and for a time all went very happily. And so did it nearly all the time. But on this day they had played for a time when there arose a mighty wail from the son of my son. And when their mothers entered, behold, the daughter of the daughter of Keturah had all the playthings, and she held them high above the head of her little cousin.

And when Keturah and the beloved wife of my son inquired concerning the trouble, and the little lad made loud lamentation, the daughter of the daughter of Keturah spake with great Consciousness of Virtue. And she said: I am teaching my little Cousin to be Unselfish.

That is one way to do it, and the way it hath been done from the days of Eve down, albeit Keturah knoweth not how to do it in that way.

And I smiled much at the way in which the daughter of the daughter of Keturah taught her Cousin to be Unselfish, and I hoped that that method of instruction would not become too popular.

Nevertheless, there is something to be said for it.

When my friends who have automobiles take me driving and I own more cars than any other man in town, then do I comfort myself, and say:

I am not wholly to be censured for thus cultivating good graces in the lives of my neighbors. Too easily they might grow Aristocratick, and become proud of their Privilege. I am a most Virtuous man in helping them to cultivate their generous sentiments. They live the better and enjoy life the more by reason of sharing of their good things, and I will help them in the distribution. I am teaching my beloved neighbors to be Unselfish.

* * *

INDIANA CONVENTION

The Rev. Pearl Mock

The seventy-fourth annual session of the Indiana Convention was held at Muncie, Nov. 3-5. The president, John Foster Clifford of Connersville, presided at the opening session Thursday at 1 p. m. Prayer was offered by General Superintendent, the Rev. John Smith Lowe, D. D.

The local pastor, the Rev. Harry Adams Hersey, extended a cordial welcome and the Rev. Pearl Mock, secretary, responded. Following the appointment of committees, Dr. Lowe brought greetings from the General Convention, and Mrs. W. C. Caldwell of Muncie brought greetings from the W. N. M. A. Mr. Clifford sounded a call to the social application of Universalism.

Mrs. Mock read the report of the executive board, statistical reports from sixteen churches, and the financial report of the secretary. The treasurer, Melvin A. Beagle, gave his report. A report from the Mid-West Superintendent, the Rev. Luther R. Robinson, was read by the secretary.

The Fellowship Committee reported the acceptance of Letters of Transfer of the Rev. Harry Adams Hersey of Massachusetts, the Rev. Edwin C. Cunningham from New York, and the Rev. Almira Cheney from Illinois. The report of the trustees of the Delos H. Thompson Home for Aged Women was read by Mrs. M. A. Beagle.

At 4 p. m., the service of Holy Communion was conducted by Mr. Hersey, assisted by Miss Cheney and Mrs. Mock. Mr. Hersey referred to the memorial aspect of the service and paid tribute to the late Rev. Thomas Sander Guthrie and William C. Ball.

The occasional sermon, "The Growing Basis of Our Faith," was preached by the Rev. Edwin C. Cunningham, pastor of the Indianapolis church.

In the evening Dr. Lowe delivered an address, as he said "to set the stage" for the next. He emphasized the compelling demand of the world "for a religion that will work." The Rev. Chas. A. Alden of Columbus, Ohio, followed, giving the history of the A. Nash Company of Cincinnati.

The offering for the Gunn ministerial fund amounted to $13.63.

On Friday morning, Dr. Lowe addressed the Convention concerning denominational activities, emphasizing the objectives outlined at Detroit.

The afternoon was given to reports of committees and a general discussion of recommendations. It was recommended that two scholarships of one hundred dollars each be given annually to worthy Indiana students at Lombard College. It was also recommended that the Indiana Convention co-operate in every way in the Christ Crusade.

The following officers were elected: President, John Foster Clifford, Connersville; vice-president, Emery P. Ross, Manchester; secretary, Rev. Mrs. Pearl Mock, McCordsville; treasurer, Melvin A. Beagle, Waldron; trustee for three years, M. A. Doran, Muncie. Fellowship Committee; Rev. Harry Adams Hersey, Rev. Sidney R. Esten, Rev. Wellington C. Holmes, Emery P. Ross, and Dr. Ball. Preacher of Occasional Sermon, Rev. Almira Cheney. Place of next Convention to be decided by Executive Board.

* * *

"THE PRACTISE OF THE PRESENCE OF GOD"

The Rev. JohnVan Schaick, Jr

In one of the best of the "New Thought" publications a very able and useful apostle of our faith wrote recently these words:

"We were surprised the other day to find in a standard theological work the phrase, 'the practise of the presence of God.' Many of the New Thought points of view have entered the churches, and even our conventions and congresses use its phraseology."

"The Practise of the Presence of God," by Brother Lawrence, original edition 1692, were the words which were smiling up at me as I laid down the New Thought publication.

An edition of this old book brought out by the Griffith and Rowland Press, 1701 Chestnut Street, Philadelphia, Penn., can be bought for twenty cents net, plus four cents for postage. I have given away several copies. The books is made up of the conversations and letters of Brother Lawrence, who was Nicholas Herman of Lorraine.

We are indebted to the "New Thought" people for "serenity of faith" and "a more certain confidence in the things of the spirit."

Those of us, however, who recognize our own great personal need and who turn willingly to the new things, find ourselves not quite in harmony because of this failure to recognize how old much of this new is.

I want to give grateful recognition to the new emphasis, but I shrink from the superficial assumption that writers like Mrs. Eddy were profound students or great discoverers.

The copyrights have expired long since. Why not print these conversations and letters of Brother Lawrence with dates, Aug. 3, 1666 to February 6, 1691 in the "New Thought" journals and New Thought department of the *Leader*? They are not all true nor all the truth, any more than what I have just written above, but they re-emphasize the truth of the Psalmist: "In thy presence is fulness of joy."

* * *

A CONTINUING PERIL

One of the most fascinating bits of recent writing we have found anywhere are the extracts from the diary of the eminent preacher, Dr. Joseph Fort Newton, which has been appearing in recent numbers of the *Atlantic Monthly*, under the caption, "Preaching in London." These comments on the outstanding personalities and events in Great Britain during the World War are of surpassing interest. Under date of November 10, 1917, Dr. Newton wrote this illuminating word:

"So, at last, it is decided that we are to be rationed as to bread, sugar, and fats of all kinds, and everybody must have a coupon. It is a democratic arrangement, since all will share equally as long as the supply lasts. Unfortunately the Truth has been rationed for a long time, and no coupons are to be had. It is a war fought in the dark by a people fed on lies. One recalls the line in the Iliad, which might have been written this morning: '*We mortals hear only the news and know nothing at all.*' No one wishes to publish information which would be of aid to the enemy; but that obvious precaution is made the convenient cover of every kind of stupidity and inefficiency. Propaganda is the most terrible weapon so far developed by the war. It is worse than poison gas. If the wind is in the right direction, gas may kill a few and injure others; but the possibilities of manipulating the public mind, by withholding or discoloring the facts, are appalling. One is so helpless in face of it. No one can think intelligently without knowing the facts; and if the facts are controlled by interested men, the very idea of democracy is destroyed and becomes a farce. This, and the prostitution of parliamentary government in every democratic land, are the two dangers of a political kind most to be dreaded."

Unfortunately this "rationing of the Truth" did not cease with the Great War. It has been one of the real reasons why so great a war was followed by so small a peace. The eminent British cirtic, Mr. W. L. George, was at least partially justified in his ironical remark that "if the War did not teach us to love our enemies, it at least taught us to hate our Allies." This is scarcely any single factor more potent in preventing a favorable and truly Christian outcome of the Conference on Limitation of Armaments, for example, than this disposition to raise clouds of dust, which obscure the fact and make just conclusions so difficult. Camouflage, propaganda, all the arts of duplicity that can be imagined, continue to do their nefarious work; and *it is indeed difficult for even the wisest of men to realize how largely we have become the victims of misinformation.* But in spite of these well-nigh inescapable difficulties, we must ask God for a larger faith in *the self-authenticating power of Truth.* Sad as it may be that some of the people can be fooled all the time, and that all of the people can be fooled some of the time, it remains a glorious and triumphant fact that "all the people can not be fooled all the time." We must therefore take counsel of our faith rather than our fears, and be sure that in the end the truth will win.—*Reformed Church Messenger.*

* * *

A LETTER WELL WORTH READING

To the Mid-West Superintendent:

"I was a member of the Waterloo church when you were in that city, and have moved away up here in ——, Minnesota, about 120 miles north of ——, and find there isn't an English-speaking church nor Sunday school anywhere near.

"Naturally I am lonesome for some church or Sunday school. I have talked with a number of families who are feeling the same need.

"In looking over my *Universalist Leader*, the thought came to me that *this* seemed to be just the place to get a Universalist church started.

"I have written the Sunday School Association and hope to start a Sunday school in the school house here, but I am a poor leader; however, if no one else better *can* come here, I am going to do all I can to start something.

"I saw in one of the papers that a business man from —— offers to help in this work, and wondered if he couldn't come up here once in a while, even if it were only once in several weeks. It would be much better than nothing.

"If it is not possible to do anything to get a church started until spring, will you not keep us in mind and write us an occasional sermon to be read in our home and to pass on to friends who would be interested?

"The people are planning on building a community house to entertain our young folks, and give them amusement, and I am in hopes we may have Sunday services, too, as there are large families all around here who have never gone to church or Sunday school.

"Please excuse this lengthy letter, but no one could hear Mr. Raspe's sermons Sunday after Sunday and not absorb some of his enthusiasm for making the Universalist Church grow.

Yours very truly,"

This letter has greatly appealed to me. I have written to this good Universalist woman, assuring her that something is

going to be done to help plant the seed of Universalism in that section of Minnesota.

This is the spirit which always accomplishes things really worth while. There are places almost innumerable, scattered in every state where just such work as this should be done, but we have no one there with the burning zeal and consuming passion for planting the truth among the poor souls in need, such as this Universalist woman possesses. If any of our people desire to correspond with her, they may write to me, and her name and address will be given.

I trust this will be a clarion call to Universalists all over the land, who are just as well prepared to do something for our church as she, but who have been asleep on the job.

Luther Riley Robinson.

* * *

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

DEC. 4—PAUL IN MALTA AND IN ROME

Unbaked Answers

Some folks demand conclusions. Questions must be answered. To say, "I do not know," is humiliating. To leave a question unsolved is to confess incompetence.

As a result volumes of foolish statements have been made. Many people have been bitterly misjudged. Innocent learners have been sadly misinformed.

When the viper fastened itself upon Paul's hand there had to be an explanation. Of course no one thought to say that the viper was escaping the fire as best he could and chose the most available way. That was not sensational enough to be popular. The more exciting solution was that Paul was a very wicked man and God was getting even with him. What marvelous processes of judgment folks do ascribe to deity!

Hasten the day when average folks will be intelligent enough and broad enough and fair enough to see life's happenings as common events in the life of a world full of creatures in process.

To say, "I do not know" is both heroic and virtuous. The ignorant are not so free to say it as the educated. In the absence of such a confession silence is golden or even better.

The unanswered is sometimes unanswerable and wise is the man that knows that he knows not. The answer to the unanswered is more often to be found in the simple than in the complex. The wise man will insist upon finding a simple answer.

A Healing Religion

Paul was invited by the governor of Malta to be his guest. The governor's father was ill. Paul visited him and prayed with him and he became well.

There is great viture in the visit of a wholesome, healthy and intelligent person. There is great virtue in an understanding prayer.

Sickness is an attack upon or a break-down of some part of the physical organization. Sometimes, like a pendulum, the sickness continues its action after the cause has ceased to operate. A kindly visit at just that time will work very marvelous and possibly instantaneous cures.

In any sickness and at any stage of any sickness the turning of the sufferer's mind away from his distress is a real ministry of healing. The mental burden is lifted from the physical break and it may never return in equal pressure. If it does, there has at least been a relief. If the visit turn the sufferer's mind into the channels of cheer and of confidence and of contemplation of the infinite goodness, the result will be of great benefit to the patient's morale as well as a distinct contribution to the physical forces engaged in either defense or repair or both.

Greater still will be the benefit if the conversation or prayer or both shall improve the adjustment of the stricken person to the infinite forces of life. If that human being find a better harmony with the eternal being, the result will be increase in life force and all the consequences thereof.

Paul talked and prayed and touched the sick man with his living hands and he was healed. This kind of service and this kind of miracle ought to be oft repeated in the Christian church of to-day.

Rome

What lights that word turns on in the chambers of the imagination! What a procession of names, armies, luxuries, amusements, power and weakness, waste and need, arrogance and servility, heathen viciousness and Christian valor, inhuman paganism and unchristian Christianity! If the story could be thrown upon the modern picture screen with full regalia and in full action, what a display of human impulses!

Paul has said "I must see Rome." We have no record of what he saw or of what he thought about it. He was there as a prisoner and had little opportunity personally to touch the life of the city. He was a prisoner and in Rome because of his faith, and upon this faith he naturally concentrated his energies.

The old city of a century earlier had been reconstructed by the emperors until it was said that the city of brick had become a city of marble. During Nero's reign and very soon after Paul's sojourn the city was burned, probably for the purpose of building a magnificence as yet unknown.

The Caesars were men of great ambition. They exploited the world and started its riches flowing toward Rome in streams of tribute until it was said that "all roads lead to Rome," and until "Rome became the greatest repository of architectural, pictorial and sculptural skill that the world has ever seen." Paul saw Rome in the midst of this remaking.

Of approximately one million population one half were slaves. More than three hundred thousand of the free citizens received daily allowance from the public stores. This is the most gigantic respectable pauperism in history. It was beneath a free man to work.

The center of the Western world might have been rich beyond calculation through its manufacture and trade but it chose the lofty airs of superiority and the dishonest processes of living by tribute.

Had Rome had any appetite for rightness, for action and for service, the Christian faith might have fertilized its energies and saved its dynamic for future centuries. No life can survive on the diet of Rome.

Paul found a church at Rome when he arrived there. He had written these brethren a letter some three years before. This is the Epistle to the Romans as we know it. While there he wrote many other letters and received many delegations. Among these letters that survive are those addressed to the Ephesians, the Colossians, the Philippians and the personal letter to Philemon. This church at Rome with which Paul had such intimate fellowship became the leading Christian church of the world.

Evening Shades

Paul was "two years" in Rome. Something of his situation there and of his personal teaching and of his letters we know. Then the shades thicken and what followed is a matter of inference.

There is a curiosity to know the details of the final exigencies, and some find it "so hard" and "very sad" and "just terrible" to have life's last experiences concealed within the knowledge of the individual. With this morbid-mindedness the fine soul can have no sympathy.

Experience is always personal. One justly questions the right of any one else to possess it. The soul's pearl is costly and precious only to the individual in whose emotions it took form. History has kept in its own treasure house the last chapter of Paul's career.

It is a relief to leave Paul living, confident, active, contributing. This is a fitting close of the record. We shall not trespass upon the sacred confidences of history to conjecture concerning Nero's findings or decisions.

We trace Paul to the seat of the most energetic government in the world. We go with him to the door of the church that becomes the most outstanding church in Christian history. We leave him speaking, writing, believing and glowing.

We will not say farewell. We leave the preacher preaching

still. He is upon the seas and calling at every foreign port. He is seeking out the cities and talking in the market-places and going up to the synagogues. He is being heard by kings and governors and emperors. He is on trial in the courts of every land.

Paul sees the light. He understands. But understanding is a personal experience and people do not understand; they follow. It is easier to follow that to which no one objects.

We leave Paul and Rome together. Both have undergone great changes since first they met. Neither fully understands the other. They are both speaking. Their slow progress is convergent.

Great Preacher, Great Lawyer, Great Ambassador, Great Loyalist, live on. Nero may die but Paul can not.

* * *

NOTES OP THE MORNING

Caught Through the Early Mists by a Staff Reporter

A New Implication of Judgment Involved in Isolation

It is the "duty" of good Episcopalians, as he (Bishop-elect William T. Manning) sees it, "to meddle as little as possible as a Church with definite political or economic issues as to which few representatives of the Churches are qualified to speak wisely." The newspaper extracts do not tell us why he regards the application by the Anglican Church of Christian principels to industry as "meddling," but it is not because industry is a human activity to which the Christian Gospel is irrelevant. For he declares in the same sermon that, "if we will bring Jesus Christ into our problems, personal, social, industrial and national, we shall find their right solution." The combination of these two statements of Dr. Manning leads us to a startling conclusion. If the "bringing" of Jesus Christ into "industrial problems" will result in finding the right solution, yet if at the same time few representatives of the Anglican Church are qualified to "speak wisely" on economic issues, we must infer that few representatives of the Anglican Church are capable of applying the Gospel of Jesus to the practical problems of life. (*New Republic.*)

"When He Came to Himself

What is technically known as "conversion" is merely a change of position, the submerged coming to the surface and that formerly at the surface being submerged. The "converted" person is not a new person. He is simply a person in whom an unknown part has been brought to the surface. . . . If the child can be encouraged to believe in the reality of those better aspirations, and can be praised for his efforts to overcome—even though not particularly successful—if he can know that some one understands and sympathizes with him in his struggle, it will be a great help to him, and may be the deciding factor which shall make for a useful life." (*A contributor to the Medical Review of Reviews.*)

The Pulse of Patriotism

Genuine patriotism is the education of the whole man to the highest good of the whole nation. It means a mind open to the invasion of truth, a heart genuinely concerned for the lowest and weakest of those within the boundaries of the country, a will that persistently places the common good above self-interest. More than that, because social wrongs can be righted and social righteousness can be established only by the means of collective action, it means active participation in every public movement for the welfare of the people. Co-operation, in its larger aspects, is more than a convenient method for groups of people to lessen costs and get what they want. It is the only effective means by which God-fearing people can establish His kingdom and right-minded people can do for their fellow men what needs to be done. Twenty-five years ago we woke up to the fact that a man can not be a good Christian, in a modern democracy, without being a good citizen. To-day, the reiterated assertion that the need of the time is religion is, in reality, the correlative statement that a man can not be a complete citizen without the inner spiritual dynamic. And right there is where religion comes in. . . . Only the man who does all for the glory of God can do all for the good of his country and his fellow men. . . . It needs to be added, too, that such patriotism will inevitably give us a country which does its full duty toward the rest of the world. It will show us that nationalism and internationalism are concentric circles. The highest interests of one people are ultimately in harmony with the highest interests of all peoples. There is no such thing as an individual nation, just as there is no such thing as an individual man. Until we are good citizens of the whole world, with interests and sympathies that transcend all boundaries and racial differences, we can not be good citizens of the United States. (*Christian Advocate.*)

Four Things for Every Church To Do

There are four things which any Church ought to be ready to do. The first is to declare what it believes, always, everywhere and to every one. . . . The right of an individual to his convictions is inalienable, and the right of a group to its convictions is no less so. The second is to look upon other Churches as Christian bodies. We must speak the truth but we must speak it in love. The attitude of hostility, of jealousy and suspicion must give place to one of Christian courtesy and frankness. . . . The third is also a matter of mental attitude. A Church should be ready to grant cordial recognition to all agreements which are discovered between its own interpretation of the Gospel and that which others hold. The carping, critical frame of mind, which sees no good in those who disagree with us, must cease. It is unworthy; a blot upon our Christian name. The fourth thing a Church should always be ready to do is "to co-operate in works serving love, so far as this can be done without surrender of its interpretation of the Gospel, without denial of conviction, and without suppression of its testimony to what it holds to be the truth." . . . We firmly believe that there are large fields of Christian service in which co-operation among the Churches is entirely possible, but even if there were none, the principle would still be true that any Church should be anxious to co-operate with others, and should turn its back upon a project of co-operation with sorrow and regret, not with pride and inward joy." (*The Lutheran.*)

Let the Christian Church Clean House

Sociologically, Christianity is an attempt to get rid of the patterns of conduct established in barbarism, and to replace these by universalized humanitarian standards. . . . But our civilization has now come to a point where it can no longer remain half pagan and half Christian. . . . Good will is needed in the world as never before. We dare not leave self-interest and class-interest longer to guide us. The remedy is simple. We must get rid of the *mores* of barbarism, or paganism, which still survive among us. We must get rid of the power and pleasure standards of life in business, in politics, and in our social life generally. We must put in their stead the Christian ideal that the only possible service of God is the service of humanity. It is just as possible to bring our children up in the ideals of humanitarian service as it is to bring them up in the standards of self-interest. The thing that is needed to begin with is a revival of vital faith in the ideals of Christian living within the Christian church itself. . . . A disorganized and divided church made possible the war. But now even greater tasks confront the church, for temporarily at least, the war has re-barbarized and re-paganized the world. Let the church, while it is advocating a League of Nations, see to it that it is united within itself! Let it envisage its true task, that of the redemption of the world, and then center its undivided energies upon it! . . . Let the recognized basis of religious fellowship, accordingly, become full consecration to the service and and redemption of mankind. Then the church will get rid of the paganism within itself! Then, too, the church will be able to win the moral opinion of mankind, to create a public conscience which will sweep away the violence and fraud which characterizes the present civilization, and to create a true, that is, a Christian civilization. (*From "Is Our Civilization Christiann" by Charles A. Ellwood.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

* * The silences we keep year after year
With those most near to us and dear;
We live beside each other day by day
And speak of myriad things but seldom say
The full sweet word that lies within our reach
Beneath the common ground of common speech.
Then out of sight we go and out of reach
These dear familiar friends that loved us so;
And getting in the shadow they have left,
Alone, with loneliness, and sore bereft,
To think with vain regret of some kind word
That once we might have said and they have heard.

James Russell Lowell.

THE BLUE FAIRY

THE Blue Fairy came out of the wood, just at the opening of the path, and danced about in the sunshine. And just at that moment little Annie Nawn, picking strawberries on a knoll close by the path, glanced up, and brushed the little tickling black girls out of her big, bright, dreamy, gray eyes. Then she saw the Blue Fairy, and her eyes grew bigger, and brighter, and dreamier, and almost black. Annie knew all about Fairies; she had heard about them all her life. But this was the first time she had ever seen one. The busy, noisy, dusty city square where she had lived all her days was not a very good place for Fairies. What would they do with their bright wings, among rumbling drays and rattling ice-wagons, among banana-carts and peanut-stands? But when her Granny's "notion" shop was closed for the day, and she and Granny had had their supper in the little room at the back, with its gay rugs, and bright table-cover, and cheery little stove with its singing kettle, and the dishes were all polished and arranged their prettiest on the shelves, oh, then was the time when Granny would cuddle her into the big patchwork covered chair, beside the little window with the geraniums, and tell her tales of Fays, and Elves, and Little People, till the little girl would forget that her chest ached, and that her feet were tired from waiting on customers. And her dreams would be sweet with the little gracious creatures, doing kindly deeds.

But now the good doctor with the tired eyes and the kind smile had sent Annie into the country—the real country, such as Granny had told her so much about, such country as Granny herself had lived in when she was a little girl. She had just reached the smiling old gray farmhouse, and had eaten noon dinner at a table that had more food on it than Annie had ever supposed there was, all at once, and the merry-eyed young farmer's wife had told her just where she would find wild strawberries. And the air was sweet with strawberries, glowing in the glad sunshine. If only Granny could be there with her! Granny, who loved it all so! And Granny would no doubt see Fairies, the first thing—Granny, who had not only seen but talked with them when she was a little girl in the dear old home.

"If only I could see a Fairy, so to tell Granny

about it when I go home!" she sighed. And then the Blue Fairy danced out into the sunlight from the shadows of the wood! Danced on air, too, shining like a rich jewel against the dark pine branches!

"O-o-o-o-h!" breathed Annie. And rising cautiously to her feet, she tiptoed toward the lovely visitor. "If only I knew how to talk to a Fairy!" she sighed. "Granny would know just how. But I think I'd better just smile and say nothing at all."

She tiptoed toward the little dancing sprite, smiling so sweetly that it did seem as though even so tiny and fragile a being as a Fairy need not have been afraid. Perhaps the Blue Fairy was not afraid. But as Annie came nearer, she danced farther and farther back along the path through the wood. And Annie followed. Over mossy stones, over thick, springy carpets of pine needles, over beds of "twin sister," over little damp, boggy places, she followed, while the Fairy flitted on, always above and beyond.

Suddenly the little girl saw that she was no longer in the path. The path was nowhere to be seen. And still on danced the Blue Fairy.

"I shall go on," said Annie. "I can find the path again—paths always stay in the same place, I'm sure, just as streets do; but I may never see a Fairy again. Even Granny never saw them many times."

So on she hurried, tired and footsore, her little face scratched and smarting. Sometimes she almost gave up, but always she started on faster than ever, saying. "I may never see a Fairy again!"

Suddenly she came to the edge of a lovely stream, that danced along almost as lightly as the Fairy, and sang as it went. Away to the other side, sometimes

almost skimming the bright water, flitted the Blue Fairy. Annie could not follow. It was too deep.

She sank down on a bed of checkerberry leaves. "Anyway, I did my best," she whispered to herself. "Granny would like that. She'll say I was worthy to see a Fairy, anyway. And the next time perhaps I may get to speak to it. I must write to Granny and ask her to tell me just how. I never thought to ask her, for I never supposed I'd come where there were Fairies. The doctor didn't tell me there were Fairies here. I'll just rest a bit and then find the path again."

And right there on her fragrant ckeckerberry couch old Rover found her, an hour or two later. It was his cold, anxious old nose against her hand that wakened her. Rover's master was close behind.

"Well, well, little one, how did you come to wander away—and get lost?" he asked kindly.

Annie sat up, and rubbed her dreamfilled eyes. "I—I didn't wander away," she said earnestly. "And I'm not lost. I followed a Blue Fairy till she flew across the river, and as soon as I was rested I was coming back to the path. I knew it would be in just the same place."

"A Blue Fairy—hm! Well, she certainly led you a pretty chase. Yes, the path would stay in the same place, but if it hadn't been for old Rover I'm afraid it would have been quite a while before you found it, or we found you. Up you come!"

So they went back, the happy old dog leading, and the farmer carrying the little Weary Seeker after Fairies. Just as they were leaving the wood a bright flash of blue gleamed against the old pine at the head of the path. "There she is, there she is!" cried Annie.

"Why, child, that's a butterfly. There were lots of them about a little earlier in the season. There —there aren't any Fairies—truly!"

Annie hesitated. She did not like to contradict. It was never polite, and the farmer was so kind! But she must be loyal to Granny. She tilted her head back, and looked at the farmer sweetly but firmly and fairly in the eyes. "'Scuse me," she said, "but my Granny has seen them—and talked with them!"

" Oh," said he, "I didn't know that. Excuse *me!*"—*Minnie Leona Upton, in Christian Register.*

* *

TO A LITTLE GIRL

You taught me ways of gracefulness and fashions of address,
The mode of plucking pansies and the art of sowing cress,
And how to handle puppies, with propitiatory pats
For mother dogs, and little acts of courtesy to cats.

O connoisseur of pebbles, colored leaves and trickling rills,
Whom seasons fit as do the sheaths that wrap the daffodils,
Whose eyes' divine expectancy foretells some starry goal,
You taught me here docility—and how to save my soul.

Helen Parry Eden.

* * *

AS A CHILD READS

Children are commonly dogmatic. With them it is not so much whether an opinion is right or wrong but whether it is the same as the one they know. In a word, children would not hanker for a Hyde Park; to them the knowledge that there is more than one true way of thinking and doing a thing comes hard.

Daniel is a boy of nine who lives in Montclair with his bookseller-father, his mother, and his five-year-old sister Nancy. The way of Daniel's parents is to have books in the home and let Daniel discover for himself. Not an incurious child, Daniel has learned well, albeit unconsciously, that others' ways and ideas may be right.

With their books Daniel and Nancy can wander the world. The fairy tales of England, Russia, France, Germany, Scandinavia, Flanders, Italy, and Arabia bring them into more than the supposed realm of the random and surprisingly similar fancies of writers for the nursery in different countries. These fables give their imagination free play as they have fired the talents of Kay Nelson, Willy Pogany, Dulac, Jean de Bossliere, Racksham, Bilibin, and Harry Clarke to creative genius. From contacts with the immemorial folk-lore of the nations the children go for knowledge of their modern life to the Twin books. With the twins they live in Iceland, Holland, France, or Sparta and learn from Lucy Fitch Perkins what to do in different lands and how and why they do it. Is not Daniel's and Nancy's library perfect soil to dispel prejudice and to a grow cosmopolite? Although there is no evidence of deliberately influencing and teaching the children, their father is conscious of a purpose and significance in his children's books.

"Would you like to be an engineer?" I once asked Daniel, as he was playing quite unconcernedly with his tracks and trains one day.

"No," the boy answered without diverting his attention from his toys. "But one engineer who constructed a plan for a bridge became a millionaire over night," I argued.

"What's a millionaire?" Daniel looked up into my face until the reply came, "A man who has a million dollars."

"Oh," said Daniel nonchalantly, busying himself with his train curving round the track.

The ever-increasing demand for the "know-how-to," the "realistic," useful books for boys and girls which librarians and booksellers tell of did not lead me to anticipate this beautitde, this felicitous indifference and ignorance of millions of money. Yes, Daniel is impractical. He will, doubtless, pay too much for his whistle, and like Moses, in "The Vicar of Wakefield," buy green spectacles. Then he will learn that he must not altogether despise this wherewithal to purchase and that a modicum of money is needful to live and enjoy life. But his accumulation will be beyond that of the eminently sane and striving citizens in our midst who have theirs in banks and bonds out of which the bottoms may fall. His storehouse is his mind and imagination.

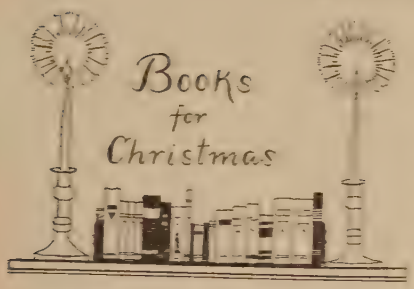
Daniel's mother tells me that she can always recognize the child who has been read to and the child who has been neglected. Many parents don't see the necessity for bothering to read to their children although they feed them, patiently enough, through their infancy. Is it because the latter is instinct and former intelligence?

Nor do books need to be bowdlerized as if they were so much milk to be diluted for babes. Some parents have an aversion against books of battles and of fairies and outlaws and pirates and of ridiculous nonsense because of fear of corruption and uselessness. The child-mind, at once innocent and unmoral, has no such reaction. There is no need for patience with oversolicitous protection of the child from life, for hasn't a boy's soul as many lives as a cat, as Stevenson said, adding that "those who go to the devil in youth, with anything like a fair chance, were probably little worth saving from the first."

Forbidding a child to read a book is certain incentive to read just that book. That's why Daniel's mother told me, when, and if, Daniel wants to read dime detective stories, he'll get them. More than that, they'll be read aloud to him a sure way of showing up their shoddiness. Daniel will then, no doubt, prefer Poe for detective stories and Scott for tales of robbery. For their stories are told in a style worthy of his past reading. He will prefer tales with a proportion of hardships and glories, rather than records of successes turned out by the yard like ribbon. Great books were not written to measure. They were written in the love of the work and in the love of the story, and their writers were poets. Daniel, with his growing knowledge of truth and beauty, is in a fair way to become a poet himself.—*Abstract from an article by Emily Z. Friedkin in the Independent.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House



BOOKS FOR CHILDREN

What is there in the autumn output to open up to the boy or girl any of the avenues toward civic life: any understanding of the nationalities with which we have been brought into closer contact since the war; of the Negroes, neighbors of the children of the South; of the problems of health sanitation, disease, of war and peace, of the neighborliness of nations; of the relation between employer and worker and the makings for harmony in industry?

There are a number of such books this autumn, interesting in their subject matter and emphasized by their illustrations. The output, indeed seems to grow larger each year. Especially interesting is the tendency to put the Negro in a different light before the children of this generation, and particularly to have the Negro children learn to know the heroes of their own race and to see their own dark skinned fellow creatures in the illustrations of the stories, whether they be fairies or "really true" folk of history. The starting of a magazine for Negro children was one of the achievements of 1920 and this year beings Mrs. Haynes" Unsung Heroes," the first book of its kind to be published for children.

Health organizations have produced a large literature for children, and especially in their plays have formed a method of getting across in appealing fashion the story of fresh air and sunshine, and cleanliness and good habits as a future investment. The Child Health Organization and the National Tuberculosis Association have taken the lead in publishing intriguing health stories for children. The most recent publication in this field is "Happy's Calendar" for 1921-1922 written by Clif Goldsmith, illustrated by Jessie Gillespie. It goes Poor Richard's Almanac one better in its clever nonsense rymes and its droll illustrations.

"The Story of Mankind," by Hendrik van Loon traces briefly the important steps in the advance of social progress from prehistoric times to our present civilization. Those who are acquainted with "Ancient Man," published last year, already know the able and direct way in which Mr. van Loon brings vital topics in their proportional value within the grasp of the child's intelligence. The story tells about the beginnings of civilization; of Greece's experiment in self-government; of the life of Christ; of Mohammedanism; the feudal system; of the age of expansion, when people became "no longer content to sit still while the emperor and pope told them what to do and what to think:" of the mercantile system; of the great reaction, when "they tried to assure the world an era of peace by suppressing all new ideas:" and of the growth of independence which was too strong to be governed in this way. "The moral of the story," says Dr. van Loon, "is a simple one. The world is in dreadful need of men who will assume the new leadership—who will recognize clearly that we are only at the beginning of the voyage, and have to learn an entirely new system of seamanship." The book is profusely illustrated with maps and sketches made by the author, who explains that these were "drawn for children and their ideas of art are very different from those of their parents."

"Modern Physiology, Hygiene and Health," by Mary S. Haviland, will be particularly useful to teachers. The method chosen to arouse the child's interest in healthy living is the simple telling of facts through informal talks with Paul and Ruth. Each chapter is a complete incident with its unit of information, and at the close, questions and suggestions are grouped under the headings. "Things to Remember" and "Things to Think About." Miss Haviland has carefully planned a three-volume series. The Primer is entitled "The Most Wonderful House in the World," and covers the mechanical working and hygiene of the body. Book One is called "The Play House" and in the play house built just for Paul and Ruth they discover how many things should be considered in building and keeping a home. Book Two, which will deal with hygiene, will be published in the spring.—*Abstract from article by Marion Cutler in Surrey.*

The Raid of the Ottawa. By D. Lange. Illustrated. $1.50.

Here is a new book from the pen of D. Lange, whose tales of adventure hundreds of boys have come to love. How two boys, in following the trail of the Ottowa, Wagooshaw, who had stolen their younger brother, come to feel at home in the wilderness, learn to shoot rapids, and become as skilled in marksmanship as the Indian, gives a real picture of life in the early history of our country.

Heroines of History and Legend. Selected by Elva S. Smith. Illustrated. $2.00.

This book of legends and ballads, compiled by Miss Smith of the Carnegie Library, Pittsburg, is worthy a place on any girl's book shelf. "Savatri's Choice," one of the legendary tales of the "Mahabharata ata," one of the great epic poems of ancient India; Tennyson's "Godiva;" "Pocohontas," by William Makepeace Thackeray; "Brier Rose," the Norwegian legend of the maid "who couldst not weave nor spin, yet who could do a nobler deed than all her mocking kin;" and Lord Byron's "The Maid of Saragoza," are among the collection.

The Boy with the U. S. Secret Service. By Francis Rolt-Wheeler. Illustrated. $1.75.

No finer books could be recommended to boys of the high-school age than those by Francis Rolt-Wheeler. "The Boy with the U. S. Secret Service" contains a fund of information so interwoven that in no place does the exposition crowd out the interest of the narrative. Evey one will be interested in reading of how the finance and currency of the United States is safeguarded, and of the fine sense of honor which underlies every feature of the monetary system. It is a joy to read of such men as Mark Powell who are more proud of doing good work than of possessing large bank accounts.

When Gretel Was Fifteen. By Nina Rhoades. Illustrated. Picture jacket. $1.75.

Every one who read "A Real Cinderella" will be glad to meet its heroine again. This story begins at the time when America entered the war, and Gretel's German name sometimes leads people to regard her with suspicion and to say unkind things to her. But though she had loved her German father dearly she is a thoroughly loyal American, and though she thinks herself a coward, when she finds herself in a dangerous and alarming position, she shows courage and fortitude which would hardly be expected in a girl of fifteen and proves her loyalty beyond the shadow of a doubt.

The Animal Mother Goose. By Harry Whittier Frees. With Characters Photographed from Life. $2.00.

Every little child will love this unique book of Mother Goose rhymes. Mr. Frees, whose studio is at Oaks, Pa., has illustrated the book with some truly remarkable photographs of animals. In the preface it is explained that these pictures are genuine in every detail. Mr. Frees has spent years in the mastering of his art, and in all that time has never been otherwise than kind and gentle with his little living models.

There is one picture, for example, illustrating, "Rain, rain, go away," in which two cunning little kittens, all dressed up, are sitting under an umbrella, with the rain pouring down, and all the other pictures are equally delightful.

The Big Four and Others of the Peace Conference. By Robert Lansing. Illustrated. $2.50.

The portraits are of Clemenceau, Wilson, Lloyd George, and Orlando; the impressions are of Venizelos, Emir Feisul, General Botha, and Paderewski.

Mr. Lansing of course had exceptional opportunities for close observation of these men who were concerning themselves with world peace, and has shown us the personalities as he saw them. His estimate of Paderewski was the result of a "second impression . . . that he was a greater statesman than a musician, . . . an able and tasteful leader of his countrymen and a sagacious diplomat, and that his emotional temperament, while it intensified his patriotic zeal and his spirit of self-sacrifice, never controlled or adversely affected the soundness of his judgment or his practical point of view."

Breezes. By Lucy Gibbons Morse. Illustrated in silhouettes. $2.00.

Amy Lowell, in her foreword, describes this book as compounded of, "wind and leaves and a most charming imagination," but it would be difficult to put into words the joy that radiates from the pages.

For years Mrs. Morse, who is recognized as the most skillful cutter of silhouettes in this country, has made lampshades and firescreens by pasting them on thin silk, and her order list resembles Who's Who. Now her friends have persuaded her to let them appear in a book.

A slender thread of text explains the bewitching pictures. The little child-breezes are at first asleep in the pine-tops, but soon wake and frolic, while the trees bend under their dancing feet; then suddenly there comes a lull, and they are asleep again.

We are like the little boy of five who begged to be shown them over and over, for they are indeed, "out doors set to a fairy tune."

The Wings of Time. By Elizabeth Newport Hepburn. Picture jacket, $1.90.

Sally Dallam is eleven and has many friends in books, but "never a heroine of them all seemed so spontaneous, gay and lovely as this blue-eyed mother," Honor, who is working eight hours a day in a dull office to support herself and the little daughter she is bringing up so carefully, but is uncrushed by the dulness, though she hates monotony.

By and by Sally goes to Fairfax Academy, where she meets Anne Bulaney, her close friend—and suddenly they are both grown up; and the wings of Time bring to Sally all the joys and sorrows that a woman's heart can know.

"Surely she knew the sweep of those mighty wings, knew that time is the final test of integrity, of courage, of the value of work and the selflessness of love. The beat of those wings had brought her at last what youth and cloudless joy may not attain, understanding, and with it the will to labor, the capacity to serve."

Martin Conisby's Vengeance. By Jefferey Farnol. Picture jacket. $2.00.

Did you read "Black Bartlemy's Treasure?" Then for a year you have been waiting for the conclusion of the story; and here it is, with a jacket showing the fight between the "Deliverance" and the pirate ship "Happy Despatch."

Martin had been three years on the island when this pirate crew marched him aboard ship, where he saw strange deeds. But the "Deliverance" was victorious, and Martin falls in with his old associate, Adam Penfeather, and sees again Joan Brandon, who is to him "the sweetest, holiest thing in all the world."

And the "vengeance?" Why, he and his enemy come to love each other, and the feud is ended.

The Lifted Cup. By Jessie B. Rittenhouse $1.25.

Miss Rittenhouse is not only a critic and an anthologist but a deft poet, as shown in her first book, "The Door of Dreams," and now comes another collection of her verse marked by a wistful simplicity.

The feeling we all have when we see people plodding, heedless of the beauty surrounding them, is expressed in "Vision"

I came to the mountains for beauty,
And I find here the toiling folk,
On sparse little farms in the valleys,
Wearing their days like a yoke.

White clouds fill the valleys at morning;
They are round like great billows at sea,
And roll themselves up to the hill-tops,
Still round as great billows can be.

The mists fill the valleys at evening;
They are blue as the smoke in the fall,
And spread all the hills with a tenuous scarf
That touches the hills not at all.

These lone folk have looked on them daily,
Yet I see in their faces no light;
Oh, how can I show them the mountains
That are round them by day and by night

We are assured that if we be not of the "duller folk" we may still see "The Miracle—"

They told me miracles had gone
The way of childish tales,
And that to call them back again
Not any dream avails.

It may be so to duller folk
Who do not know like me
How cold gray skies may break to rose
And thrill with prophecy.

The Beggar's Vision. By Brookes More. Illustrated. $2.00.

Perhaps in this enlightened age of liberalism, we have become too matter-of-fact. We have lost that gift of imagination which we had as children. Then when a thing was beautiful we accepted it as so, and didn't stop to question if it were true. Mr. More insists that Christians have a mythology as wonderful as that of Ancient Greece, and his book of verse, "A Beggar's Vision" is a contribution to that mythology. "The Last of Lost Eden" is based upon the tradition that when Jehovah forbade Adam and Eve the Garden of Eden He told them it should be unknown and lost to man through many ages, until the Millennium, and then returned to their race unchanged. Both for their beauty and substance, these poems will be read and enjoyed.

The Maritime History of Massachusetts By Samuel Eliot Morison. Illustrated. $5.00.

"For two hundred years the Bible was the spiritual, the sea the material sustenance of Massachusetts;" and many are the thrilling tales to be told of her merchant princes, whaling men, master builders, codfishermen, clipper ships, India and China trade, and so on. Even a girl of to-day would count it a feat to duplicate the performance of Mrs. Patten, the nineteen-year-old wife of the captain of the good ship *Neptune's Car*, eighteen hundred tons, who, when her husband was stricken with brain fever, took command in a Cape Horn gale and brought the ship safely to San Francisco, tending her patient the while!

This is the first adequate account of the seafaring sons of the Old Bay State, and the pictures, many of them reproduced for the first time, are almost a history in themselves.

The Thirteen Travelers. By Hugh Walpole. $2.00.

The group of thirteen are dwellers in Hortons, an apartment house in Duke Street, London, and passengers, like all of us, in the jolting coach of a changed world.

Poor Absalom Jay gives up waiting for Lady This and Lord That—no one comes or telephones—and dies; the Honorable Clive Torby, son of Lord Dronda, having lost an arm in the war, loses his income also, and blithely dips into house-painting as a stop-gap; Lucy Moon, a young guest of Mrs. Comstock, takes her life into her own hands at the first Symphony Concert she has ever attended; Lois Drake discovers that men do not care for masculine women and so forth.

The belle of the journey is Fanny Close, the portress at Hortons, freed by the war from her sister Aggie, whose name should be Naggie. "She was very happy indeed because they all wanted her assistance in one way or another. . . . The blue peaked cap suited her, and managed somehow, in combination with her pince-nez, to give her quite a roguish complexion."

Fanny feels impelled to resign her position in favor of a service man, but marries Albert Edward, one of the valets; and "behind the swimming, dazzling splendor of her happiness was the knowledge that she had secured a job from which no man in the world would have the right to oust her."

Young People's Christian Union

THE ATHENS OF AMERICA

The University of Georgia is located in the city of Athens, one of the most attractive of the smaller cities of the South. The enrollment of the University, and of the State Agricultural College which adjoins it, runs up into the thousands. It is the leading institution of learning in the state, and has sent out from its doors many of those who became leaders in determining the destinies of the Empire State of the South.

The city itself is a progressive, modern community of twenty thousand people. There lingers here, in the midst of the modern conveniences, the architecture and romance of the old South. It is a good place to visit, and I am sure, also, a good place to live.

Our Opportunity

There are a few Universalist families here, of the kind that are thoroughly loyal, and eager to have a church of their faith. About a year ago the young people of these families organized a Y. P. C. U. which has been meeting regularly at the homes of the members, of whom there are about twenty. We ought to have a Sunday school here, and before long a church organization.

Perhaps as a first step we should have one long visit or several short ones by a representative of the Murray Lectureship. Without doubt there are not a few unconscious Universalists here, and there must be a large number of liberally inclined people in the University.

The Young People's Christian Union has made a beginning here. It is the only local Union that is not connected with a local Church, though others are likely to follow this good example.

But more needs to be done, and now, than the young people alone can do. We can have here, immediately, if we wish, a center from which the influence of the Universalist thought can be made to radiate. In a little time, if we wish it enough to help, we can have here a Church, a Sunday school, a Senior and a Junior Union, and probably a Mission Circle. It is only a question of how much and how soon we want it.

* *

IS MARRIAGE A FAILURE?

Sometimes it is and sometimes it isn't. It all depends upon the disposition of the parties most immediately concerned. The difficulty frequently arises because of the "obey" clause in the wedding ceremony. If one party tries to take advantage of that, and become master, refusing the other anything but a very subordinate place, the marriage is likely to be a failure, at least from the point of view of the weaker party.

But if marriage is a partnership of equals, where the personality of neither is overshadowed by the other, nor lost until the two are made truly one by time and intimate association, marriage is a success.

Such a happy marriage, now of three years' standing, I saw in Atlanta where two churches cast in their lot together and were made one in name. Time and association and wise pastoral care are making them one in spirit. They have not been together long enough to forget all the freedom of single blessedness.

The liberal Christian Church of Atlanta is a success. It is both Unitarian and Universalist. Neither personality has been submerged. It is a joyous and prosperous and growing church. Dr. Keirn reports congregations one hundred per cent larger than when he came.

It was my good fortune to happen into Atlanta on the evening of the annual parish supper and business meeting. The name of the church describes the supper—it was both liberal and Christian, a gastronomic and artistic unity, and of proportions ample enough to provide for all, even the wandering stranger.

This church has not made the mistake that some churches and individuals have made, thinking before marriage that two could live as cheaply as one, and finding out afterward that they had to. It is operating on a budget of reasonable proportions, and comes to the end of the hardest year economically, that the South has seen in a generation, with practically all bills paid.

And perhaps best of all is the unanimous approval given by all, of whatever ecclesiastical ancestry, to Dr. and Mrs. Keirn. They came unto their own, and their own received them.

* *

MORE MINISTERS

The boll weevil is likely to rob our church and others, of some of the ministers we ought to have. The failure, or near-failure of the cotton crop in many sections, has caused a financial crisis, and many young people are unable to attend school. If in some way we could provide the necessary funds to send or keep some of these young men in school, they would become ministers of our church. Forced to give up school for even a year or two, they are likely to be lost to us. Perhaps some who read these words will want to help. I shall be glad to show them the way.

Stanley Manning,
Director of Young People's Work.
Athens, Ga., Nov. 14.

For the Quiet Hour

Our God is a Master of detail. He does not regard men simply in the mass. He knows every individual. They say that Napoleon Bonaparte had a wonderful memory for names. I have seen it stated that he was personally acquainted with tens of thousands of men who served under his flag. God knows every man and woman in the wide world to-day. Not one is overlooked. Not one is forgotten. We can appropriate all his tenderness and care to ourselves. We can individualize it. "The Son of God," said Paul, "loved men and gave himself for me." "The Lord," says the Psalmist, "is my shepherd."

J. D. Jones.

He is dead whose hand is not opened wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies—
To give is to live.

James Russell Lowell.

A Christian serves not God as a hired servant, but as a loving child. Grace reigns. The love of Christ restrains. It is your joy to obey out of love and not from slavish fear.

Charles Haddon Spurgeon.

Regard suffering, even in its slighter forms, as a vocation, having its special duties and offering its special grace. Say secretly of it, "Here for the present lies thy allotted task, O my soul; it is the post to which thou art appointed: seek to occupy it faithfully and bravely, and more good shall accrue to thee from it than from what thou didst prepare to thyself as thy line of service."

E. N. Goulburn.

Beacons of hope, ye appear!
Languor is not in your heart,
Weakness is not on your brow.
Ye alight in our van! At your voice
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, re-inspire the brave!
Order, courage, return;
Eyes rekindling, and prayers,
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
'Stablish, continue our march,
On, to the bound of the waste,
On to the City of God.

Matthew Arnold.

The only conceivable thing that can be named as the object of life is *character* for the simple reason that it is the only thing that lasts—to take this self, made up of heart and mind and will, and train it in the line of its creative design, and bring out all its powers, train it away from its faults and defects, make it strong and compact and substantial—a real thing, harmonious, true, the very thing it was designed to be.

T. T. Munger.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 185 West Ninth Ave., Columbus, Ohio

INDIANA W. U. M. S.

The Indiana W. U. M. S. met in Convention session in the St. John's Church of Muncie, Nov. 4, 1921, Mrs. Martha Barr, presiding. The devotional meeting was led by Mrs. L. L. Case, followed by greetings from the various Circles.

The reports showed a decided increase in membership and the organization of one new Circle at Galveston.

Our pledge for the maintenance of a Japanese girl was reported paid in full to the National Board, and it was resolved and carried that this pledge be assumed indefinitely.

An urgent plea was made for the 50 cents per capita for the Japan and Southern missions, and the pledge made at the Detroit Convention for the new kindergarten in Japan was approved.

Miss Andrews, the Field Secretary of the W. N. M. A., was with us in the morning and in a group conference urged the organization of Mission Circles and Clara Barton Guilds in churches where there were none. That afternoon she met with a group of Muncie girls who pledged the organization of a Guild.

Miss Andrews spoke of the Mission Study books and urged their use. She told also of the purchase of the Clara Barton home and of the plans and hopes for its future.

In the evening Miss Andrews gave an address emphasizing the importance of a greater missionary spirit throughout our denomination. She was followed by Mrs. Laura B. Galer who spoke of our urgent need for earnest Christian boys and girls to train for the ministry and for missionary work. She spoke also of Lombard College, its opportunities for the necessary training, and paid tribute to its head, Dr. Tilden, who was absent on account of the death of his father.

The election of officers for the coming year resulted as follows: President, Mrs. Martha Barr; vice-president, Mrs. Vaune Tefler; secretary, Mollie Dunwoody; treasurer, Edith Irwin; elective members, Mrs. Minnie Burrows, Mrs. Frank Barnes, Mrs. W. C. Caldwell.

Maud Caldwell, Secretary.

* *

1821 CLARA BARTON 1921

The one hundredth anniversary of Clara Barton's birth will be celebrated on Christmas Day of this year. In view of this fact many Mission Circles and Clara Barton Guilds are planning special programs for the current month and the following brief biographical sketch will be of interest to those who are searching for the outstanding facts of her life.

1821. Dec. 25, born in Oxford, Mass.
1821-33. An efficient nurse.
1836-55. A school teacher.
1855-60. A government clerk.
1861-65. "Angel of the battlefield."
1865-69. Identifies graves of unknown dead. Gives war lectures.
1869-70. In Switzerland for "three years of rest."
1870. Service in Franco-Prussian War. Decides to introduce the Red Cross to America.
1872. Italy and London.
1876. Dansville, N. Y., Sanitarium for rest cure.
1878. Begins agitating for governmental recognition of the International Red Cross.
1881. Author of "American Amendment," extending activities of International Red Cross to disasters in times of peace
1882. Founds American Red Cross. President till 1904.
1882-1904. Active service in national and international disasters.
1884. United States representative to to International Red Cross Conference. Also in 1887, 1897, 1900.
1904. Resigns presidency of Red Cross.
1905-10. President of the National First Aid Association of America.
1912. April 14, died at ninety years of age.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston. Mass.

THE DECEMBER SLOGAN

A Religion of Good-will, will to be good; will to have good, will to pass the good along.

Those who speak on the slogans will naturally emphasize the fact that December is a month for good-will, the natal message of Jesus being everywhere spoken and sung. There is always danger, however, that great words, gaining familiarity, will lose force. The wise will try to guard their scholars against the unfortunate conception of good-will as mere sickly sentiment, as vague, lazy, lackadaisical sentimentality.

Good-will looks to character, inasmuch as no one, without integrity and generosity can be of large blessing. Good-will looks to property, inasmuch as the power to benefit self and others is multiplied by consecrated possession. Good-will looks to service, inasmuch as it can tolerate no idleness or smug content, while a world is in need.

We all need to get away from the thought of good-will as something weak and dreamy. Will is the one power that moves the universe. *Good*-will is the power that saves the universe. It is love, active and irresistible.

This December we have a particular opportunity to emphasize the need and power of good-will. The disarmament conference will be in session at Washington, a gathering which, if successful, may set civilization forward a thousand years. It's only possibility of success lies in the development of respect, confidence and good-will among the nations of this earth.

* *

CHRISTMAS STORIES

"Little Folks' Christmas Stories and Plays," by Ada Skinner, contains a good selection of Christmas stories for children to read and another group to tell to children. Also two usable plays, "Christmas in Many Lands," and "The Star in the East." The price of the book is $1, and it may be ordered of the Publishing House.

Christmas stories derived from many sources may be found in "The Children's Book of Christmas," by J. C. Dier, price $1.50. "The Story Lady's Book," by Georgene Faulkner, price $2.50 has four Christmas stories which originally appeared in the *Ladies' Home Journal.* These books may be found in many public libraries or may be bought at the Publishing House.

The new Christmas program has been sent to all schools. Additional copies of this program, or the one for 1920, may be had on application to the General Sunday School Association.

* *

LARGE GIVERS FOR ARMENIA

The Sunday schools should be on the lookout for large individual contributions for Armenian relief. There were hundreds of "adoptions" during the Whole-Church Campaign, which makes it probable that there will be a large number of sixty-dollar gifts—if they are asked for. Some friends gave five hundred dollars apiece. Very likely they are ready to duplicate those contributions through the Sunday schools.

* *

TEACHERS WHO READ

Suppose a teacher feels the need of preparation but is not situated so that membership in a training class or community school is possible—what can he do? He can read. He can read many of the fine books in our Loan Library. Especially can he help himself by reading the sections on Pedagogy and Child Psychology in the Murray Teacher Training Course, First Year. A simple study, in solitude if necessary, of these chapters would deliver many a teacher from the heresy of supposing that it is a good thing to devote the precious lesson period to a discussion of football or a reading of story papers and books.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

Nov. 25-27. New York Y. P. C. U. Convention, Oneonta, N. Y.

Dec. 8. Public Meeting of the W. U. M. S. of Massachusetts at Grove Hall.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

* *

MEMBERS REPORTED IN 1921

Before reported	4,645
Westville, Ohio	7
Total	4,652

Colorado

Denver.—Rev. W. H. Skeels, p All Soul's Day was fittingly observed in this church with an all-day service and lunch in the social rooms at noon. The subject of the morning sermon was "Peace," and at the 2.30 p. m. service Dr. Thomas of the Grant Avenue Methodist church spoke on "The Church and the Community," and H. E. Huffman, president of the Denver Screen Club, spoke on "The Church and the Theater." A fine musical service followed. A beautiful new lectern has recently been presented to the church in memory of Joseph C. Merrill and Mrs. Louisa Merrill by their children. This lectern is in birch to match the other pulpit furniture and was designed and built by the American Seating Company of Chicago. A new piano has also recently been purchased by the auxiliary organizations of the church. New cement steps have been built to take the place of the worn out wooden ones leading from the Colfax Avenue side and our heating plant has been thoroughly overhauled and repaired. These additions and repairs represent an outlay of about $600, which, added to the outlay of a year ago of $800, constitute a total of some $1400 raised and expended on the property by the society during the past two years, during which time the mortgage of $2000 has been paid off.

Colorado Springs.—We have a number of Universalist families here and a plan of co-operation between the two parishes is being worked out. The ladies' society will meet each week and it is expected Sunday evening services will be arranged for at least once a month during the winter.

District of Columbia

Washington.—Preachers since re-opening have kept the fires burning. Dr. Abbot and Dr. LeGrand Powers of our own parish, and Dr. Sweetser of Philadelphia, preached in September; Dr. Van Schaick, the first two Sundays of October; Dr. Albion of Portland, Me., a rousing sermon, Oct. 16; President Durkee of Howard University, while we were all at the Convention; then Rev. Charles Pennoyer on his way home, Oct. 30; Dr. Bartlett of Brooklyn on All Soul's Sunday, and Dr. Van Schaick again Nov. 13, on "The Washington Memorial Church."

Maine

Bangor.—Rev. Ashley A. Smith, pastor. Activities are forging ahead with fresh impetus for greater achievements and extension of church work during the coming year. In June our Ladies' Aid Society raised about $145 net, by serving one of their famous dinners to the Shriners who were convening in the city at that time. During the months of July and August, many of our Universalist children and their mothers, enjoyed the privileges of the Sunday school's summer home at the Hersey Retreat, Sandy Point. A fine concert grand piano has been purchased by the senior classes of the Sunday school and placed in the auditorium of the church, where the services of these classes are now held, owing to the increased attendance which has overrun the capacity of the vestry below. The meetings of the Floral Aid Society, held twice a month at the homes of the various members, have opened auspiciously for the coming season with a large attendance. These meetings combine both social and material service in our church work. The principal topic of interest just at present is the Annual Church Fair to be held Dec. 16. Our church was represented at the Detroit Convention by our pastor and wife. The Sunday following his return home Mr. Smith gave a very interesting sermon on "What I Brought Back from Detroit." Representatives from our Church and Sunday school attended the recent conventions at Waterville and Auburn, bringing back helpful and interesting reports.

Woodfords, All Souls.—Rev. Alfred S. Cole, pastor. Our Church was represented at the Detroit Convention by the pastor and Dr. and Mrs. O. K. Hollister of Westbrook Seminary. The Ladies' Circle continues to hold its bi-monthly suppers and are at present holding weekly all-day sessions preparing for the annual Christmas sale. The Non Nobis Class held a successful rummage sale during the last week.

Massachusetts

Franklin.—Rev. R. K. Marvin, pastor. Armistice Day was a busy one for our pastor. He made address at the Horace Mann High School, the Americanization School, and at the union service at noon at the Y. M. C. A. In the afternoon he assisted the American Legion in dedicating five squares in the town in honor of local young men who had made the supreme sacrifice, one of whom was a member of our church, Captain Edward L. Grant, killed in the Forest of Argonne, while attempting to save the Lost Battalion.

Attleboro.—Rev. C. H. Pennoyer, pastor. The annual roll call and election of officers, Nov. 10, preceded by a fine supper, was attended by 220, perhaps twice as large a number as ever attended a similar event. The Ladies' Benevolent Society reported a membership of 96, the Men's Club, over 100, the church school an average attendance of 224, with thirty classes. The Junior Y. P. C. U. is doing good work under the direction of Kate Goff, and the Mission Circle had an encouraging report. The report of the treasurer and finance committee showed balances on the correct side of the ledger. Mr. Pennoyer spoke on "Spiritual Betterment," and Harold Semple gave an interesting account of the General Convention at Detroit, which he attended as lay-delegate. Officers were elected as follows: Harold E. Sweet, moderator, Kate W. Goff, clerk, Harold R. Semple, treasurer; Joseph L. Sweet, Charles C. Wilmarth, and Frank J. Ryder, trustees; Edward P. Claflin, Leonard I. Lamb, Mrs. Eva S. Nerner, Ezra, S. Smith, and Lester W. Merney, Standing Committee; L. I. Lamb, collector of pew rents, and E. S. Smith, collecter of envelopes.

Springfield, Second.—Rev. Elmer D. Colcord, pastor. "We've been very busy," is more than a space filler in our case. We have been engaged in a big venture in connection with the annual Eastern States Exposition in this city. For one whole week our Men's Club, Ladies' Circle and Y. P. C. U. members became restauranters and served luncheons to the exposition visitors. The Princeton Men's Club built the booth from which the food was served. The booth is portable and can be used again next year. Our Sunday school numbers 110. The Men's Club presented the primary department with new kindergarten chairs. Both the Ladies' Circle and the Men's Club recently served successful suppers. A church troop of Boy Scouts has been organized. An athletic association, recently formed, will play in league games of basket-ball in the Springfield College Gymnasium with thirty other church teams this winter. Fourteen of our people went to the dedication services of the Clara Barton Home. The Y. P. C. U. is second in the state in efficiency.

Minnesota

St. Paul, Minn.—Rev. Charles H. Vail, D. D., pastor. Dr. Vail is giving a series of Sunday morning sermons on "The Universalist Belief," which is attracting many strangers. A large interchangeable church bulletin board has just been placed in front of the church. The Clara Barton Guild has now a membership of eighteen. A Hallowe'en social held under their auspices was largely attended. A Girl

Scout troop has just been organized with a membership of fourteen. The Sunday school is growing every Sunday. Two new classes have been organized. The Kindergarten has made the greatest gain. Dr. Vail began his illustrated lectures Nov. 20.

Wisconsin

Wausau.—Rev. William J. Taylor, pastor. Armistice Day was celebrated in this church, all Protestant churches in the community being invited. The church could not hold all who came. A brief fifteen-minute organ program of patriotic melodies preceded prayers by the local ministers and laymen. Special music was rendered by the Y. W. C. A. chorus. The afternoon Community Vespers are filling the church. The program has been of a high order. The beautiful memorial windows of the church at illuminated every night. The Sunday school and all young people's activities are thriving under the able leadership of Jennie Ellis, director of Young People's Religious and Recreational Activities.

* *

CENTRAL WINCHESTER ASSOCIATION

The Central Winchester Association met in Westville, Oct. 28-30. On Friday evening, Rev. I. W. McLaughlin, assisted by Rev. W. C. Leavitt, conducted the service. On Saturday they conducted a morning service, followed by a dinner in the vestry and a business meeting. It was voted to meet in Springfield in 1922, the minister of that church being elected president. Clara Magrew was elected secretary and treasurer. Reports from various churches showed regular services being held, every Sunday at Columbus, and Springfield, every two weeks at Plain City and Woodstock, and every month at Westville. At 2.00 p, m., the W. U. M. A. held their state conference meeting, with a splendid program, Rev. Maud Lyons Cary and Susan M. Andrews being among the speakers. In the evening the speakers were Rev. I. V. Lobdell and Rev. W. C. Leavitt. On Sunday morning, Mr. McLaughlin preached, and in the afternoon, Mr. Lobdell gave a powerful sermon, after which seven came forward to receive the hand of fellowship. In the evening, Rev. Charles A. Alden of Columbus was the speaker. The whole convention was a splendid success, and the people enjoyed it.

Clara Magrew.

* *

OLD COLONY ASSOCIATION

The Old Colony Association of Universalists met recently with the Plymouth, Mass., Church, President Luther Weston Attwood of Abington presiding. Morning devotions were conducted by Rev. R. .L Marble of North Weymouth. Rev. B. B. Gibbs gave a cordial address of welcome. Rev. George W. Scudder of Brockton preached an inspiring sermon, sounding a warning against fanaticism, but making the reminder that it is fatal to the Kingdom of God to crush enthusiasm in the attempt to repress fanaticism.

After an excellent dinner, there was an opportunity for the visitors to wander about the old town and see some of the improvements that have been made. The afternoon session began with business. Eighty-four delegates were reported present, representing eight churches. An invitation was received to hold the January meeting with the Quincy church, and plans were made to hold a big rally there at that time.

We were then treated to an address by the General Superintendent, Dr. Lowe. He succeeded in imparting to us much of the optimism, enthusiasm, and forward look of that memorable gathering.

The following officers were elected for the coming year: President, Rev. L. W. Attwood, Abington; vice-president, Rev. G. W. Scudder, Brockton; secretary, Rev. R. L. Marble, North Weymouth; treasurer, Rev. J. B. Reardon, Quincy; executive committee, Rev. B. B. Gibbs, Plymouth; Miss Katherine Phillips, Brockton, and Mrs. Eben Prescott, Braintree.

* *

BOSTON UNIVERSALIST CLUB

The Universalist Club of Boston held the first meeting of the season Monday evening, Nov. 14. Dinner was served at 6.30. The special guests of the evening were Dr. Thomas Van Ness of the Second Unitarian Meeting House, Brookline and C. C. Bailey, president of the Boylston National Bank.

Dr. Van Ness was the first speaker and told in an interesting way his experiences in traveling in Germany and also personal incidents in connection with his trip through different parts of that country. He stated that Berlin stores seemed busy and the people apparently were spending money freely. Food was cheap and with the exception of dairy products prices were extremely low.

Mr. Bailey spoke of the need of interest on the part of business men in religion, stating that he was glad to take part in a meeting of laymen.

The committee, consisting of Rev. L. R. Paige, Hosea Ballou and Hon. Cornelius Parker, was appointed to draw up resolutions to be sent to the family of Thomas Barnes who recently passed away. Mr. Barnes was one of the oldest members in our organization.

Four new members joined the club at this meeting. A widespread interest is being manifested. This first meeting is only a foretaste of many more equally as interesting which will be held this winter.

* *

Notices

WANTED

A parish assistant. Man or woman. Trained Y. M. C. A. or Sunday school executive might be satisfactory. Must know how to organize and direct group activities and be familiar with conditions and problems of a large city. Liberal salary to right person. Address stating experience and giving references. X, care *Universalist Leader.*

DENOMINATIONAL YEAR BOOK

By order of the Detroit Convention, the General Convention is to issue a year book which will contain a report of the Convention and matter formerly included in the *Universalist Register.* Blanks for reports are now being prepared and will soon be sent out. Any suggestions as to form and contents of such a year book will be appreciated and considered, if sent to the Secretary of the Convention., Rev. Roger F. Etz, 359 Boylston St., Boston, Mass.

* *

NEW SUNDAY SCHOOLS WANTED

We desire to organize Sunday schools in connection with or independent of existing churches. Where even two or three can be gathered for the purpose of religious education it is possible to have a Sunday school. We are ready to help financially and in every other possible manner Write at once to

The General Sunday School Association,
359 Boylston St., Boston, Mass.

* *

PUBLIC MEETING W. U. M. S.

The Public Meeting of the Massachusetts W. U. M. S., at Grove Hall, Dec. 8, will deal with those problems regarding church activities which must be solved in order to accomplish results. Authoritative speakers have been secured.

There will be an excellent musical program consisting of an organ recital and violin and vocal solos.

The Grove Hall Mission Circle extends a cordial welcome to all.

Mrs Albert Hansom,
Mrs. Hendrik Vossema,
Mrs. Geo. E. Leighton,
Mrs. Herbert F. Nye,
Committee.

Christmas Cards

A varied assortment, including folders with envelopes at 5, 10, 15, 25, 35 cents. Postcards 12 and 30 cents per dozen.

UNIVERSALIST PUBLISHING HOUSE

359 Boylston Street Boston, Mass.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers.

FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

A SCHOLARSHIP

Is offered in one of the best Girls' Boarding Schools around Boston, in

Piano, Voice, Violin and Pipe Organ

For particulars address L. M. C., Universalist Leader, Boston, Mass.

CHURCH SUPPLIES

Responsible Houses

and

Reliable Goods

CHURCH PEWS
MEMORIAL WINDOWS

Get in touch with us for anything you may need in the above lines. We can satisfy you both in quality and price: and guarantee satisfaction. Send for our illustrated booklet and catalogue. The George W. Wise Company, 86 Federal Street, Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. GEORGE E. LEIGHTON, *Secretary*,
359 *Boylston St.*,
Boston, Mass

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.

Founded 1879 **Send for Catalog.**

The Harmonizer

A magazine which applies Universalism to your every-day life and problems. Daily Life Lessons are a great feature, prepared by Bernard C. Ruggles, Editor and Publisher. Rev. L. O. Williams, Dr. George L. Perin, W. Martineau Selleck, Contributing Staff.

The book, "Seven Steps," sent free with each subscription, which is $1.50 per year. Address, *The Harmonizer*, 4336 Park Blvd., Oakland, California.

Issued under auspices of First Universalist Church. Meeting in Rose Room, Hotel Oakland, corner 13th and Alice Streets. Reached from San Francisco by **Key Route Ferry and Broadway Express. Sundays at 11 a. m.**

Educational

Tufts College

JOHN A. COUSENS

President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or

The Registrar, Tufts College, Mass.

P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium, with competent instruction, provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfuily located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For cataiogue address the Principal,

ARTHUR W. PEIRCF, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities of the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVISON, A. B. Principal,

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL.D., *President.*

Ryder Universalist House

Divinity School Department of

LOMBARD COLLEGE

At University of Chicago

Write DEAN LEWIS B. FISHER
1365 East 60th St., Chicago, Ill.

Westbrook Seminary

Portland, Maine

offers

Broad courses for college preparatory or culture education. Special departments for commercial training, musical appreciation, and household management.

Graduate courses leading to degrees for young women who can not undertake a full college course.

A fine group of buildings splendidly situated Unusual opportunity for young people to obtain rounded and normal development.

The highest possible standards at the lowest possible cost.

Address, ORLANDO K. HOLLISTER, Iitt. D.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE

Courses leading to the Degrees of B A. and B. S.
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL

Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL

Courses leading to the Degree of LL. B.
Dr. Wm. Payson Richardson, Dean.

SCHOOL OF AGRICULTURE

Granting Certificate of Graduation
Roland Hale Verbeck, B. S., Director

Crackling

"My dear, did you hear that Jack and Mabel are having trouble in regard to the validity of their marriage?"

"Oh! How terrible!"

"Yes, it appears that the minister hadn't paid his dues to the union."—*Exchange.*

* *

May not the Ku Klux Klan be a unique plan to rid the market of a lot of night-shirts which were relegated to shelves by the more popular pajamas?—*Pittsburgh Post.*

* *

An example of a fine, but it seems proper, distinction is given in this conversation reported in *Harper's Magazine:*

"Mr. Smith," a man asked his tailor, "how is it you have not called on me for my account?"

"Oh, I never ask a gentleman for money."

"Indeed! How, then, do you get on if he doesn't pay?"

"Why," replied the tailor, hesitating, "after a certain time I conclude he is not a gentleman, and then I ask him."—*Youth's Companion.*

* *

Secretary of Treasury, Mr. Mellon, has issued a ruling that it is permissible to manufacture and sell beer and light wines for medical purposes.—*The Christian Evangel.*

It is plain that Secretary Mellon is not a watermellon.—*John Plato.*

* *

First Clerk: "How many people work in your office?"

Second Clerk: "O, I should say roughly, about a third of them."—*The Christian Evangel.*

* *

"Yes, I've just been reading a splendid book!"

"Indeed. What was it?"

"Well, I forget the name."

"Who was the author?"—hopefully.

"Oh, I don't know."

"Well, what was it about?"—desperately.

"Indeed. I've forgotten." Long pause—then, eagerly, "It had a red cover!"—*Tit-Bits.*

* *

Words, like vice, we first endure than pity, then embrace. There is a story of a party of tourists who were looking at Vesuvius. It was, as often, an awesome sight. Fire and smoke were pouring forth. The onlookers regarded it, each after his own manner. One, an American, took a long look, and turning to his companion, exclaimed:

"Looks like h—l, doesn't it?"

An Englishman was standing by. He turned, with wonder in his voice, to his companion, and observed:

"Aren't these Americans wonderful? They're been everywhere!"—*Boston Herald.*

SOME UNIVERSALIST BOOKS

Applied Evolution. By Marion D. Shutter, D. D. A book that will answer many questions that perplex intelligent people. $1.00.

Bible Threatenings Explained. Passages of Scripture sometimes quoted to prove endless punishment shown to teach consequences of limited duration. 25 cents.

Billy Sunday. The man and method. By F. W. Betts, D. D. 25 cents.

A Brief History of the Universalist Church. For young people. By L. B. Fisher, D. D. 40 cents.

Christian Mysticism and other Essays. By Harry L. Haywood, with portrait. 50 cents.

A California Pilgrimage. A souvenir of the United Universalist Conventions, 1915. By F. A. Bisbee, D. D. Profusely illustrated. 50 cents.

A Commentary on the New Testament. The Universalist interpretation. By L. R. Paige, D. D. 6 vols. $3.60.

Theological Discussion. Is the doctrine of endless punishment taught in the Bible? A series of letters between Rev. E. S. Ely (Presbyterian) and Rev. A. C. Thomas (Universalist). 50 cents.

Endless Punishment. In the very words of its advocates. By Thos. J. Sawyer, D. D. 50 cents.

Faith with Power. The life story of Q. H. Shinn, D. D. By Dr. Wm. H. McGlauflin. Illustrated. $1.00.

From Good Luck to Gloucester. The complete story of the great anniversary celebration at Gloucester. A beautiful memorial volume of four hundred pages and more than fifty illustrations. Edited by F. A. Bisbee, D. D. $2.50.

The Goodness of God. In view of the facts of nature and the supernatural. By George T. Knight, D. D. 50 cents.

An Honorable Youth. A helpful and practical book to place in the hands of any young man on the threshold of life. By J. C. Adams, D. D. 75 cents.

Hosea Ballou and the Gospel. By J. C. Adams, D. D. Bound in leather with full page portrait of Dr. Ballou. 50 cents.

John Murray, the Cornerstone of the Universalist Church. The Life of Murray by Irene C. Rees. Introduction by F. O. Hall, D. D. Illustrated. $1.00.

A Layman's Religion. By Roger Sherman Galer. $1.00.

Light and Peace. A book of prayers. By C. H. Leonard, D. D. Cloth, 75 cents, leather, $1.00.

The Leisure of God. Sermons by J. Coleman Adams, D. D. $1.00.

Manna. A brief and simple form of worship for every day in the year. By J. W. Hanson, D. D. $1.00.

Manuals of Faith and Duty. A series of books in exposition of prominent teachings of the Universalist Church. The titles are "Jesus the Christ," "Revelation," "Salvation," "The Church," "Heaven," "Atonement." Edited by J. S. Cantwell, D. D. 25 cents each.

The Mercy of Hell and other sermons. By J. Fort Newton, D. D. $1.00.

Noble Living. Sermons on practical religion by various writers. 75 cents.

Origin and History of the Doctrine of Endless Punishment. By T. B. Thayer, D. D. 75 cents.

Over the River. A book of consolation for the sick and the bereaved. By T. B. Thayer, D. D. 75 cents.

The Palace of Mirrors. Cheerful, hopeful and inspiring essays. By Rev. J. F. Thompson. 50 cents.

The Philosophy and Faith of Universalism. By F. W. Betts, D. D. 30 cents.

A Pocket Cyclopedia. Brief explanations of religious terms as understood by Universalists. By J. W. Hanson, D. D. 25 cents.

Human Destiny as Conditioned by Free Will. A discussion by Lyman Abbott, Eric Waterhouse and Wm. G. Tousey. 30 cents.

Short Studies in the Larger Faith. By J. C. Adams, D. D. 25 cents.

Soul and Body. Sermons that are different. By F. O. Hall, D. D. $1.00.

Universalism and the Universalist Church. A brief statement of the history and teachings of the Universalist church. By J. C. Adams, D. D. 30 cents.

Universalism in the First 500 Years of the Christian Church. With authorities and extracts. By J. W. Hanson, D. D. $1.00.

Universalism in America. A history. By Richard Eddy, D. D., 2 vols. $2.00.

Walks About Zion. Essays on the origins, histories, creeds and deeds of the prominent Christian denominations. By I. M. Atwood, D. D. 50 cents.

Which Way? A Study of Universalists and Universalism. By L. B. Fisher, D. D. $100.

Wit and Humor of the Bible. A literary study. By M. D. Shutter, D. D. 50cen.ts.

Universalism Asserted. As the hope of the Gospel on the authority of reason, the Fathers and Scriptures. By Rev. Thomas Allin of England. $1.00.

THE UNIVERSALIST PUBLISHING HOUSE

359 Boylston St. **Boston, Mass.**